FOOD AND HEALTH

BY THE SAME AUTHOR

VITAMINS AND THE CHOICE OF FOOD

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PRACTICAL NATURE-CURE

K. LAKSHMANA SARMA

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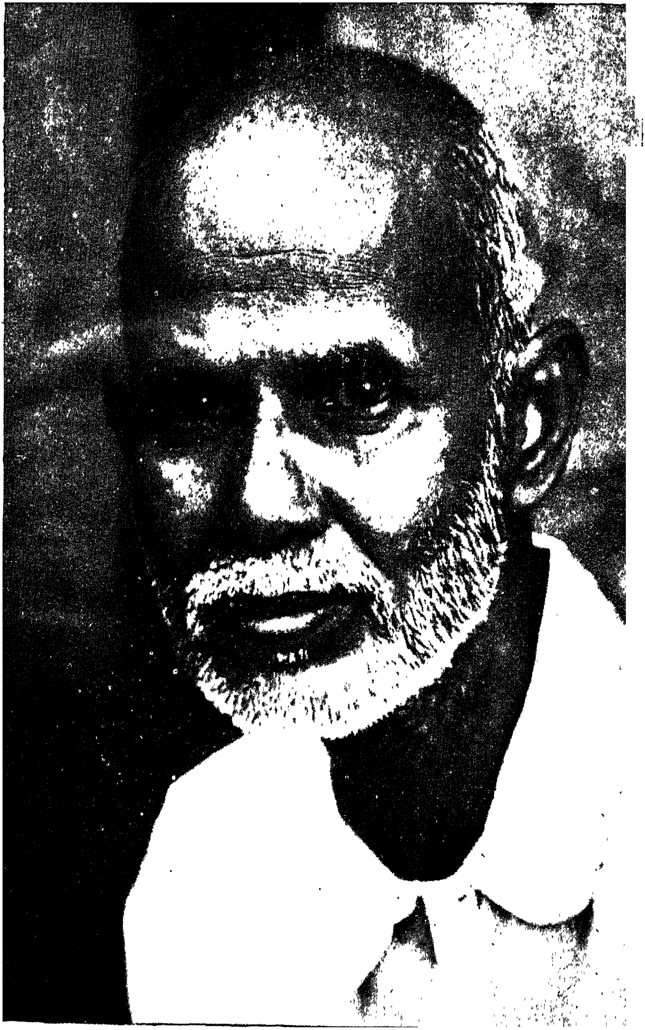
Readers, Please Note

Since no disease is cured directly, but only by restoration of lost health—which loss is the real cause of disease—*it is of no use for the reader to look up the page where his 'particular' disease is dealt with.* He must read the whole book and master the principles, as well as the methods, taught in it, and only then must he decide how to proceed in his own case, so as to reach a REAL CURE of his trouble. Even to understand what is said about his particular trouble he must read through the whole book and that too not once, but many times.



PREFACE

TO THE NINTH EDITION

This science of *Natural Hygiene* is not a technical subject, the property of an exclusive body of professionals for the exploitation of the people for profit, but a *Liberating Science,* which seeks to restore to the common people the independence and the blessings thereof, which they had lost due to ignorance of this true science. It will be seen in this book that this Independence of drugs and of doctors and even of professional Nature-Doctors, is of profound value for Health and Happiness.

Nor is this a dry and repulsive study like Medicine. On the other hand it may with justice be said that the study of this Science—which is to replace the empirical, blundering pseudoscience called Medicine, the chief Enemy of Mankind—is by itself a *Liberal Education* which gives a moral and intellectual satisfaction that is not to be had elsewhere, except in the ethico-religious Philosophy of our ancient sacred lore, called the Upanishads or Vedantas. In fact it will be found by the reader of this book that this Hygienic Philosophy is an integral part of that Philosophy and is fully pervaded by its fundamental truths.

This profound philosophy is not alone concerned with the cure of diseases and the maintenance of health, but extends further into a great many departments of life's activities, such as Agriculture and Horticulture, and particularly into Psychology, thereby giving release from the imperfect and rather false psychology, namely the Freudian system called Psycho-Analysis, which is costly and often fruitless. It may be added that this last is a means of exploitation for profit, just like allopathic medicine. Natural Hygiene, with its Roots in Philosophy and Religion, greatly simplifies the problem of mental health and shows easier and better methods, which would make it unnecessary to have recourse to psychologists, whose fees are high.

Natural Hygiene thus resembles the Banyan Tree, which beginning as a single tree, multiplies itself until it becomes a vast forest.

The vast simplification effected in the Art of Health and Cure by this ancient, now revived Science, makes it possible for every intelligent man to become and be his own doctor, thus closing up a very costly channel of expense, which worries every man of the lower middle class. Diagnosing of diseases, which is becoming daily more and more expensive, but which only confuses and paralyses the mind—being also often unreliable—is here replaced by a simple diagnosis of Health and Vitality which any intelligent man can employ. Even latent and future diseases can thus be known in advance, and hence there is no need to wait for the diseases to manifest themselves. The simple measures of hygienic reform taught here will suffice to destroy diseases even in their latent stage by restoring health, which is the one uniform means of curing all diseases.

The bug-bear called 'science' is also here dealt with and shown to be a myth at least where life and health are concerned. Scientists may here and there stumble by chance on fragments of truth; but because most of them are blind believers in the superstitious beliefs fostered by medical pseudo-science, the greater part of hygienic science, which is built up by the scientists, is nescience, as the reader will see for himself from this book.

Since this blessed science is by no means—and is not likely to become—popular, not because of any shortcomings of this Science, but because of the general decline of mental health and character due to the growth of western civilisation, it happens that converts to this method come from the ranks of the medical failures, chiefly chronics, who owe their ruined health to the brutally violent suppression of their earlier and lighter ailments, and to the symptomatic treatments for temporary relief, consisting of further poisoning, leaving the chronic ill-health to worsen with time, therefore it is felt to be necessary to make them understand why 'medicine' has not only failed to give them health, but has actually taken away what health they had at first. This reason, it is here shown, is the totally unhygienic character of medical practice, and whoever reads the chapters dealing with this subject with an open mind cannot help being convinced that the cause of all this loss of health and suffering from severe disease is the very existence of this medical profession. It will be seen also that the chief defect of this Medicine is its empirical character, altogether unrelated to the basic truths of Life, Mind and God—truths taught in our ancient sacred lore—which means that Medicine is not—what it is blatantly claimed to be—a science, but a quackery, as acknowledged even by some wise and conscientious medical men.

It appears that some Nature-Curists seek to belittle the need and value of a theoretical understanding of this science, whereby the guiding principles and policies of its practice are ascertained. That these are not a mere luxury, but a necessary and highly serviceable knowledge is what the author has always felt, and a significant fraction of students of this science seem to share the author's opinion. It would be fair to say that the future of this science is in the hands of these philosophical minds, not in the hands of those who are proud of their 'practical knowledge' and scornful of theory.

It is also a fact that there are some adherents of this science, who feel and say that in Nature-Cure we should not import such abstruse, mysterious and doubtful entities as Life, Mind, Nature and God. They want to circumscribe, and thereby impoverish, this science by excluding whatever savours of philosophy or religion. (It is of course unfortunate that religion, even now, is tainted with narrowness, fanaticism and hatred of those who do not agree with oneself. We have taken note of this element of mischief and avoided it satisfactorily). They think also that Nature-Cure, like Medicine, must be a complete, self-sufficient science, not needing any inspiration or aid from other sources, such as ethics, religion or philosophy. The truth is that this is compartmentalisation of knowledge, which is a western vice, not native to our own ancient and still living culture. The reader who has an open mind will see from this book that appeals to the teachings of the profounder branches of knowledge, bearing on life and happiness, are far from unnecessary. They are actually fruitful in practical results. Those that do not like these appeals have the right to go their own way. We do not wish to bend them to our ways of thinking. But that is no reason for denying this relevant and useful knowledge to those who have a taste and a natural aptitude for such knowledge. The need for it will be clear to the reader at various points in this book, for instance, when he comes to the principle and practical application of Vital Economy, a vital branch of this science, which seems to be almost wholly neglected or ignored by authors of guide-books. The value and profound importance of this principle and its applications will be realised when the follower studies the examples of cases, where, in the first instance, there was no improvement when the principle was ignored, but improvement began and a cure was reached after the error was corrected and the principle applied as it should be.

A great deal of space has been devoted to the condemnation of filth-medication—vaccination and inoculation. Many readers are likely to jump over it. But the truth is, a knowledge of the true character of medical practice is an integral part of this science. A book that fails to deal with this part sufficiently would be incomplete, and no student can claim to be a master of the science, fit to teach others, if he neglects the study of this branch of it. Besides this is a political question, involving our personal liberties and affecting our lives and health of mind and body. No conscientious, cultured man can be complacent, so long as these tyrannical and unconstitutional infractions of our fundamental rights continue in the name of the false and hypocritical claim that our State is going to be a 'Welfare State.' The kind of men that are needed for materialising that ideal do not exist, cannot be found, and will *not* be engaged in the service of that ideal; such men if there be will be rigorously excluded from all share in political power. It is also a hygienic and a social question. It is urgently necessary that some ardent and tireless, non-Tamasic workers should rise up and organise a National movement similar to The National Anti-Vaccination League of Britain, which, as will be seen from this book itself, has achieved great results by its unselfish, sustained and strenuous struggle for the truth as against professional and commercial greed, and this in spite of the apathy of the Newspaper Press, which still shouts the slogan of Freedom of the Press, which for a long time has been out of date. If and when such men arise and a movement is started, this part of the book may serve as their inspiration and source of knowledge.

A special feature of this book is the insistance on Self-Reliance for followers ultimately, if not at once. In the book it is shown that professional Nature-Curists are not as a rule so reliable as they profess to be, and safety lies in being one's own doctor. It may be thought that this evil can be remedied by establishing Colleges. But there is no guarantee that the Colleges will not be started by some opulent, but ignorant men, employing equally ignorant ones as professors, so that only ignorant and incapable professionals will be turned out.

Also many are hankering for State recognition and patronage. But there is a heavy price to be paid for this. For state patronage is usually both blind and perverse, and it would lead to the demoralisation of the movement, and to a falsification of the science. It is safe to say that whatever the state can give the people in the field of Health will be only Dead-Sea fruit. Just see how stupidly and disastrously the state is administering the Agricultural Department, pushing the deadly artificial manures, which produce diseased crops, liable to pests and parasites, which are then massacred by spraying DDT and worse poisons, which ultimately affect the public health.

The author feels it necessary to warn beginners in the practice of this Art against reading books written on a different plan and expounding different principles, or no principles, and prescribing crude procedures based on obsolete models, which have been rejected by many saner practitioners of today. These will confuse the reader whose mind is unsettled for want of personal experience. For some time he should confine himself to this and other books by this author. The time for reading other books is when mature knowledge of the basic principles,-- many of them not expounded elsewhere—especially Non-Violence, the Middle Path, Vital Economy and the choice of Foods according to their health-values; for then the follower will be able to judge for himself and correctly appraise the excellence or otherwise of any new book that he reads.

For the present edition the whole book has been rewritten, embodying new matter, so that a much clearer light is thrown on the principles and the modes of their application. A large number of new examples have also been added.

The follower is also advised to become a subscriber and reader of *The Life Natural.*

As many serious errors in printing have crept in, the reader is requested to *carry out* the corrections given in the Errata before reading the book.

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The Meaning of the Emblem

अन्तस्त्रिकोणे चितिभानुमन्तं
सुभेषजं पंचविधं समन्तात् ।
कोणेषु च प्राणमनोवपूंषि
ज्ञात्वाचरन् स्वास्थ्यमुपैति सत्यम् ॥

The emblem printed on the title page is a symbolical representation of the fundamentals of Natural Therapeutics.

The circle represents creation as a timeless process —that is, without beginning and without end. The triangle inside stands for the trinity of Man namely Body, Life and Mind. The bottom corner represents the Body and the top ones Life and Mind. This triangle is shown here inverted, in accordance with the Gita-teaching (chapter XV, 1) where creation is likened to a Tree with its Root above, the bottom corner representing the Body, because the Body depends on Life and Mind for its existence and maintenance. The sun inside the triangle stands for the Power behind Life and Mind. This Power is also the Supreme Intelligence, the Light of Consciousness.

The colour scheme represents the fivefold food. The white colour inside stands for the subtlest item of the fivefold food namely Ether. The orange colour of the sun stands for Fire. The same colour represents Air also, as Fire never exists apart from Air. The green colour stands for water and the green things of the earth.

I. The Divine Science of Health

Health is the greatest wealth, which means that he that has health must cherish it with care, lest he should lose it. To this end he must have adequate knowledge of how to live for health. Unfortunately it happens that most people do not know the value of health until it is lost. Indeed it may be said that the civilised world is learning how to live without health, and in this they are actively encouraged by the medical profession.

It may be useful even at the very commencement of this book to explain that health is not merely the absence of disease, but a *positive* quality of the living body, of which fitness for one's work and happiness are distinguishing marks. Indeed, as we shall see later, Health alone is real as such, and not disease, which is only a symptom of a fall in one's health-level.

It may also be stated here that the cure of disease is not a distinct science, but just an integral part of this True Science of Health, which may be called The Life Natural, or Natural Hygiene. That is to say, the cure of disease is here regarded as one of the concomitants of the recovery of lost health, and not something independent of it. Efforts to cure disease, which are not aimed at health-recovery, are therefore quackery, even though practised by 'experts'—that is, by men who are licensed by the state. That this is so will appear from the following confession by Sir James Barr, Vice-President of the British Medical

Association: "*The treatment of disease is not a science, not even a refined art, but a thriving industry.*" And this remains true down to date, as will be seen in due course, and will always be true.

In God's creation there is a mysterious relation between ends and means. This means that for achieving any particular end one must employ the appropriate means; otherwise the end that is reached will not be what we desire. That is why it is said that *the end does not justify the means.* What this means is that improper means must not be employed. This rule applies to the earning of money, as well as to the acquisition of knowledge. All wise and good men have agreed on this principle. For instance, it is wrong to use immoral means for winning knowledge; actually when immoral means are used, the knowledge obtained thereby turns out to be tainted and misleading.

Applying this principle to the quest of Health, we have to understand that we must proceed in accordance with the teachings of this True Science of Health, wherein the giver of Health is recognised as God Himself. It is for this reason that we designate this as *The Divine Science of Health.* Unhygienic means do not bring health, but loss of health.

This True Science lays down the laws of living for Health, which are the Laws of God, and hence cannot be altered by men. Doctors that do not care to know these laws are unworthy of being trusted; the licence to practise medicine, which they hold, has no real validity. Patients relying on such doctors not only do not achieve Health; they also lose whatever health they have. The practice of medicine, especially as it now obtains, is not alone useless for preserving health but is actually injurious to both health and life.

Due to ignorance the average man takes his health for granted; that is, he assumes that for him health is an inexhaustible possession, which will not be lost by any amount of selfindulgence, in violation of the laws of Hygiene. He has also an inexhaustible faith in the ability of medicos to restore him to health as often as he loses it. Actually, because these men do *not* employ hygienic means, they confer only a *semblence* of health; true health cannot be won through their ministrations, because the means used by them are wholly *unhygienic*.

The final effect of medical ministrations is to land the patient in the third and last stage of disease, in which the bodily substance,—blood, flesh, nerves and the organs—become *degenerate;* from this state of degeneracy arise diseases affecting the heart, lungs, or brain, or the body as a whole; the much dreaded cancer is just one of these.

Medicos call these by the name 'degenera*tive*' diseases, which is misleading. This phrase suggests that these diseases arise first and that degeneracy of the body-substance comes afterwards as an *effect* of these diseases. The truth is that the degeneracy comes into existence first and the diseases arise from it as effects of this degeneracy. Very few doctors are aware of this truth. For instance we may take note of the effort made by Dr. A. S. McNeil to enlighten the members of his profession on this point in his book, '*The Cancer Mystery Solved*'; he showed that "general poisoning" of the body-tissues is the condition in which this disease becomes possible. But all such efforts have proved futile, because these, if successful, would be far from financially profitable. The medicos depend upon an extensive practice in which the most deleterious substances are freely used, both for preventing and for 'curing' diseases. Even if the medicos wish to reform their ways, the Vested Interests who dominate them,—the manufacturers of drugs, vaccines and serums—will not let them do so.

For this reason there are always quite a large number of *medical failures;* these are patients who have been reduced to a state of utter hopelessness, being sufferers from doctor-made diseases, mostly chronic, and often of a fatal tendency, for which the medicos have admittedly no cure. A very few of these come to hear and accept the message of hope given by this Divine Science and are redeemed from their hopeless state and given a new lease of life and health. Many of these redeemed souls become faithful followers of the Life Natural and thus *stay cured* and enjoy a high degree of positive health for the rest of their lives. Also they are their own doctors.

In brief, the practice of medicine is based on the policy of *Violence* to Life and the living body, thus tending towards the ruin of Health, while that of Hygiene proceeds on the principle of Non-Violence, which is in *harmony* with the laws of Health. This means that the two are poles apart,—that each is in perfect contrast to the other, and that they would cancel each other if combined.

This contrast can be understood by the following analogy, taken from the Universal Religion of the Vedantas, which is in harmony with all religions, as well as with true science. All religions alike recognise two distinct stages of human life. In the first stage man relies on himself, or on the skill of professionals, ignoring God, the Indwelling Spirit, to whom he owes all he is and has, his mind, his life and all else. This is known as the Path of *Pravritti*, which means going away from God, deeper and deeper into worldliness. But because knowledge and skill come from God alone,—God, whom he ignores—he becomes more and more ignorant, thinking himself wise all the time, and thereby commits sins, which are mistakes of a serious nature, and finally reaches a state of utter despair, in which he even thinks—mistakenly, of course—of suicide as a means of escape.

By the grace of God a few are diverted from this wrong path to that of Return—*Nivritti*—along which, guided by that same Grace, he reaches the true goal of life, which is Reintegration with God in His Supreme State, wherein he is freed from Illusion and misery and becomes a cosharer in His supreme Bliss. What is commonly called *repentence* is just this change from the wrong path to the right one.

We may say that the mode of living followed by the average civilised man—who lives recklessly, without caring for the effects of this mode of living upon his health—is like the Path of Pravritti,—going away from God,—while the Path of Hygiene, followed by the fortunate few mentioned above, is like that of Nivritti, where the goal of Life is reached.

In worldliness a series of problems are apparently solved, but give rise to new problems. But in this goal, which is Deliverance, all problems are simultaneously solved and hence there is an end of all problems. In the same way, under medical care, a series of diseases are gone through, each being apparently cured, but only by giving rise to new ones, so that there is no end to the problem of health, except by death or renunciation of the faith in medicos. But in the *Life Natural* there is a final and perfect solution of the main problem, the health-problem, which means that the disease-problem also is at an end.

That medical cures are not real cures is implied in the statement by Sir James Barr, quoted before. That statement means that medicine is just quackery. There are a number of other pronouncements made by other wise and honest medical men, some of which will be cited later. Real—that is, *radical*—cure can come only by the removal of the cause; this cause is the sumtotal of past unhygienic conduct, and the persistence in it. Therefore, to escape from the cumulative effects of proceeding on the wrong path, the patient must cease living unhygienically and begin to live in the right way, thereby making amends for his past sins. These ill-effects cannot be evaded otherwise. Continuing to rely on doctors is therefore a suicidal policy. That way the cause is never removed, as is seen from the following pronouncement by Dr. Weir-Mitchell: "*Back of disease lies a cause, and the cause no drug can reach.*" Drugs, vaccines and serums do not remove the cause of disease, they only aggravate the ill-health there is, and thus sow the seeds of more and worse diseases.

That drugs and other medical agents are inimical to Health is evident from the fact that all of them are poisons, which violently interfere with life-processes and build up worse diseases. This is corroborated by Dr. Alonso Clark, M. D., in this sentence: "*All our curative agents are poisons and as a consequence every dose diminishes the patients' vitality.*"

Diseases may be viewed as punishments for hygienic sins. Persisting in this sinful way of life can only perpetuate ill-health, and make it more serious. This can be prevented only by reforming one's way of life; there is no other way. It will later be shown that many of these diseases are also capable of serving as stepping stones to Better Health, if they be got through hygienically. But in the medical way this is impossible. The diseases are *not* radically cured, but *driven in*; this driving in of diseases is called 'suppression.' Suppressed disease is latent disease, which causes a diminution of Health. Repeated suppressions bring about in the end a great fall in health and a predisposition to very serious chronic diseases, which are medically intractable, so that only 'symptomatic' treatment is possible and is given. But these treatments also involve the free use of poisons. Ultimately it takes the patient far, far away from Health and probably lands him in one or more of the diseases of degeneracy.

One of the reasons for this state of things is that medicos as a rule are not interested in our health, but only in our ill-health. The average medical man, when driven into a corner in private, friendly conversation, is apt to reply: "If health becomes the fashion, then where are *we*?" No medico ever forgets his own personal interest in maintaining the existing social order.

This would be doubted by many who are persuaded that medicos as a class are high-minded men and are therefore worthy of unlimited trust. The truth about the medicos is neatly expressed in the following passage in a letter published in a periodical and reproduced in *The Vaccination Inquirer*, September 1st, 1941:—
"Whilst on the subject of medical prestige one would like to gird at the traditional notion, sedulously fostered in many circles, that the medical profession, as regards its integrity of action and honesty of purpose, transcends that of other professions. I number among my friends and acquaintances a great many medical men, and to be frank, they are a mixed breed, possessing in varying degrees good and bad qualities, so common to us all. The truth is, of course, that the doctor is just as much concerned with the financial side of his profession as any other professional

man. There are noble and ignoble men in every walk of life, and it is unadulterated nonsense to state by implication that the doctor has a higher degree of morality or nobility of character than other men. In the main the doctor enters upon his career for the return it offers, social and financial, not for the good it can confer on his fellowmen. Let us discard cant and humbug and face the facts."

It was once remarked by Shri Vinoba Bhave: "There is no real antagonism between diseases on the one hand and doctors and hospitals on the other; if there were this antagonism, then every increase in the number of doctors and of hospitals must be followed by a decrease of disease among the people; but this is not what happens; an increase of doctors and hospitals is always followed by an increase of disease."

We may add that this increase is a vicious circle. To cope with the increase of disease, more doctors are turned out and more hospitals are built, and this leads to a further increase of disease, which compels another increase of doctors and hospitals; and this process goes on without end. It can end only with the extinction of the human race. Innumerable observers, some of them doctors, have testified to this fact. We may here refer to the contents of the book, '*Man, the Unknown*,' by Dr. Alexis Carrel, who was by no means a hostile critic of medicine.

Not being interested in health, medicos as a rule do not give any hygienic advice to their patients. Besides, even if some of them wanted to give such advice, they would be handicapped by their ignorance of the subject; medical students till recently were not taught hygiene, and such hygiene as they are now taught is defective and grievously wrong in many important particulars; certainly medicos do not know the basic principles and rules of living for health as taught in our Natural Hygiene.

There is a passage in the confessional utterances gone through, mechanically, by Christians in their churches on Sundays, which runs thus:—"*We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us.*"

It might occur to some that the word 'health' occurring in this passage means 'spiritual health.' But a reading of the gospels of that religion rather suggests that the Son of God was as much concerned with physical, as with spiritual health; it does not appear that He saw any real line of demarcation between the two, and in this He agrees with our own great sages who have given us our sacred lore. It is said that He healed the sick and gave every one of them the parting exhortation, 'Go thou and sin no more.' *We* look upon Religion, Ethics and Hygiene as integral parts of one single Science, the Divine Science of Living for Health and Holiness.

The shortcomings of medical practice are all due to the fact that medicine is a system of violence; this shall be made clear as we proceed. The right principle and policy is Non-Violence, which is the guiding principle of Natural Hygiene. This policy proceeds from right knowledge of the fundamentals of true Biology, which will be the subject of a later chapter. Such knowledge does not exist in medical 'science' and hence also it is quackery.

The blessedness of Non-Violence can well be seen from the following story, which shows how one of our great pioneers, Dr. Edward Hooker Dewey of the U. S., became converted to this policy. After finishing his medical course he served for some time as an Army Doctor. In the wards he observed that, notwithstanding the great divergence of the methods followed by individual doctors, the results were about the same, and this weakened his faith in the truth of the teaching he had received. When he settled down to practice in a small town, almost his first case was that of an adolescent girl, suffering from an ulcer of the stomach, who could not retain anything that was given, whether food, water or medicine; whatever was given was vomitted after a great deal of suffering; but after this she was relieved. To Dewey it seemed that Mother Nature—the Queen of Creation—was telling him: "Do not interfere between Me and My patient!" And he obeyed, understanding that the ordinances of Nature must prevail over all human authority. For 16 days nothing was given. On the 17th day the patient demanded water; it was given; and it agreed perfectly. After one or two days she demanded a little of some particular food; this was given and it agreed. Thus little by little, without medical interference, the patient recovered her health within a month, and the recovery was perfect.

About the same time another patient, suffering in the same way in the same town, was treated by an orthodox medico on the policy of Violence; the patient suffered terribly all the time, because the routine was adhered to in utter disregard of the patient's sufferings, due to her inability to digest and assimilate what was given; after two months of such cruelty at the hands of the medico the patient escaped him by death. By comparing these two cases Dr. Dewey came to the conclusion that *medicine is not in harmony with the Order of Nature.* Thereafter he followed the way of Non-Violence, in which the patient is left free to fast, and is given no 'medicines.' This was the origin of the Fasting Cure. Dr. Dewey also discovered the No-Breakfast Plan. Thus it was that Dewey started the quest of the fundamental truth of Vital Economy, which finds a place in this book.

That there is a mysterious Power inside the living body which is ever actively safeguarding life and health and even curing diseases in a radical way by restoring lost health, provided there is no foolish intermeddling, will be seen from these two parallel cases treated by two doctors, following diametrically opposite policies. The same lesson is conveyed by the following case of the *self-cure* of a buffalo-calf, which occurred in Davangere, a village in the north-west corner of the Mysore State. There in the house of a Brahman merchant a buffalo-calf had been ill; the efforts of the local vet only made it worse; the calf seemed to be dying, and so nothing more was done to it.

One morning a younger member of the family, on coming out from his bed-room, saw the dying calf tied to a peg along with the other animals in the cattle shed. To him it seemed that this was needless cruelty, and so he got a servant to untie the calf. Now the calf, being free, got up on its legs with great difficulty and proceeded towards the open space, where the sun was shining. The servant wanted to tie it up again, but the master forbade him, knowing that sunlight was good for the sick. The calf basked in the sun till it had enough, then went into the shed, sipped a little water and fasted. The calf followed this routine for about three days, became quite well and began to take food. What was needed in this case was simply freedom to fast and non-interference by medicaments. The inmates of the house were astonished to see that the programme followed by the calf was substantially the same as that prescribed by the author for the aged mistress of the house, suffering from medically incurable chronic rheumatism; and they asked one another: "How did this buffalo calf come to know of 'Sharma's treatment?' "

In the west hygienists call this Indwelling Power 'Nature.' But from our sacred lore we learn that Nature, *Prakriti*, is just the Divine Power that creates, sustains, destroys and recreates the universe. She is immanent in all creatures and maintains them in health so long as they do not seriously transgress Her laws, which are the laws of God, because *She is not separate from God.* So it must be understood that this blessed science is a Divine Science, and that God Himself is the Indwelling Healer in all creatures, and also the Teacher of this True Science.

It may be objected by some readers that it is improper to bring in the name of God here. Our reply is that we are not only believers in God, but also believe in the fundamental unity and inseparability of all true knowledge, and it comes naturally to us to trace to God all the blessings that we enjoy in life, and among those blessings the right knowledge by which we live to some good purpose. We freely concede to others the right to accept only what appeals to *them* as true and to reject all else. That does not prevent us from teaching the science as *we* understand it. But whoever wishes to follow this system must at the least accept the belief that there is, in the living body, a mysterious Power, *not known to science,* which hygienists and even some doctors have agreed to call Nature's Healing Power, *Vis Medicatrix Naturae.* We shall deal with the Unity of all true knowlege later.. Those that believe in God, *whatever religion they may follow,* will find no difficulty in accepting the teaching given here, because we shall here steer clear of all sectarianism, as far as possible; not only Hindus, but also Buddhists, Muslims, Christians, Parsis and others will find that the teaching here given is in harmony with their own religions; down to date no believer has raised any objection to this our teaching.

Medicos can, if they will, come to see that there is an Indwelling Healing Power that can work miracles of healing far exceeding their own skill, because their own books tell them that in some rare cases—always when there is no intermeddling by medication—there occur what are called '*spontaneous cures.*' What prevents such cures occurring much more frequently is medical violence; but this is something that medicos as a class will refuse to acknowledge. Even those that admit the existence of an inner healing power more or less honestly believe that they are helping that Power, when in fact they are doing violence to it. Really these socalled 'spontaneous' cures are cures by Divine Grace, or as they say in the west, by Nature, and hence they would take place in nearly every case if only there is intelligent co-operation with the Inner Healer.

It will later be shown that medicos are as a rule ignorant of the Hygienic teaching that disease is often a healthward process—a vital process — which is the reason for our policy of Non-Violence. That is why they do not see that their policy of Violence is wrong, and is even a sin against God. The consequence is that their patients steadily become less and less healthy as the years pass, and suffer from worse and worse diseases, until they come to a state which even the medicos are compelled to recognise as 'incurable,' which means, in most cases, only incurable by themselves. These are the *medical failures.* Really all medical patients are medical failures all the time, because they *never* are restored to health by the medical ministrations, and hence are never radically cured. It is only when there is such a complete loss of vitality and ruin of health, that the case is recognised as a medical failure; but even then no one—neither doctor nor patient—suspects that it is the doctor's ignorance that is to blame for the failure. Some of these failures are redeemed by taking to the Hygienic Way. But nowadays the medical policy seems to be to go on treating the patient till he dies, so that he might *not* get restored to health by one whom they would call a quack—they themselves being the worst of all quacks. That is to say, if nowadays a medical failure is to be redeemed from this hopeless state, he himself must come to know the truth and dismiss his doctor. There is hope for such hopeless patients only by taking refuge at the feet of God; there is no other hope.

It is a historical fact that it was this Divine Science that prevailed and was followed in the very beginning of creation by all creatures. None of the medical systems prevailed then; this is probable because animals, both wild and domesticated, are followers of this science. It may be said that animals do this by 'instinct.' We do not approve of the mentality that has led to the use of this word for this purpose. Even if it be true that animals are guided by 'instinct', it is admittedly a shame that men have lost this instinctive wisdom. The story of the buffalo-calf given before is here in point.

Sometime ago a book in Samskrit entitled '*Ayurveda Sutram*' was found and published by the

Mysore University. It is in the aphoristic form. Its teaching is not medical, but hygienic. It teaches that disease is due to the accumulation of *mucus*—viscous, slimy matter—the end-product of imperfect digestion, due to hungerless and excessive eating; and it recommends fasting, improved breathing and the free use of herbal foods for the recovery of health; no drugs are recommended; on the other hand the Ayurvedic text books that are now is use prescribe all kinds of poisonous remedies, both herbal and metallic. These text-books came into existence as civilisation advanced and professional motives began to operate.

Naturally the practitioners of present day corrupt Ayurveda did not like this old, long-ago-superseded book, and hence there was no second edition of the Ayurveda-Sutram.

It was this lost science that was revived and restored by the pioneers of Natural Hygiene, who had themselves become hopeless by medical methods. Unlike other medical failures, these men of independent and courageous minds did not give way to despair. Guided by Divine Grace, and also making some observations of the ways of wild animals, they hit upon new, non-violent methods and truths of hygiene, and by following them recovered lost health and became free of their troubles. It happened that each of them discovered just a fraction of the True Science. Their successors combined all these fractions and made some discoveries of their own. Among the new discoveries may be mentioned the Spinal Bath and the two principles of

Vital Economy and Vegetablarianism. The latter supersedes what is called 'Vegetarianism,' which is not fully hygienic.

It is not intended to convey the impression that *all* medicos of all time were ignorant and practised this quackery which is falsely called medical science. Some there were who knew a great deal more of hygiene than the average medico. Among them we may mention one, Dr. Abernethy, who used to say: 'Stop the supplies, and the enemy will leave the citadel;' this was a reference to the great value of fasting. Another, namely Dr. Sydenham, known as the English Hippocrates, who lived in the 17th century, looked upon acute diseases as Nature's efforts to eliminate 'morbific matter,' which is what we call 'foreign matter,' the provocative cause of disease. [Hippocrates was a hygienist who practised in Athens (Greece) in the 4th century B. C., who is even now known as the 'Father of Medicine,' though certainly he would not approve of this quackery if he were to come back and see how medicine has been perverted.] We can also mention Sir Frederick Treves, who declared that diseases are the guardians of health, and that without them mankind would have become extinct long ago. Major R.F.E. Austin, of the Indian Army Medical Service, who died recently, was one of us. Doctors Douglas Latto and Nussbaum are also noteworthy as disapproving the medical policy of violence.

More than two centuries ago a German doctor, named Hahnemann, saw that medical practice was both futile and deadly to health, because of its guiding principle, namely violence. He tried to find a non-violent way of using drugs. He could not imagine that drugs could and should be dispensed with altogether. He invented a new method which he called Homaeopathy, (or Homopathy), in which 'similar' drugs are used in infinitessimally small doses; similars are those drugs that would set up the same disease in a healthy person, whereas in orthodox practice 'opposites' are used. From this time the older system came to be known as 'allopathy.'

The new system, however, did not succeed in displacing the old one, which continues to flourish with ever-increasing vigour, Besides, homopathic medicine is no more successful than allopathic in cases of deep-rooted chronic conditions. The reason is that, in seeking to discover a new system, Hahnemann did not pursue the quest of the Truth about disease far enough, so as to reach the true, ultimate cause of the loss of health,—the cause that is recognised in our Hygienic Science. If he had persevered far enough in his quest, he might have discovered this very Divine Science, in which the cause of disease is understood to be hygienic sin and the cure the making of amends for that sin, Pr*a*yaschitta.

We have seen that the pioneers of our Science were medical failures. It has now to be stated that they were failures, not only of allopathy, but of homopathy also. Homopathy could not cure them, any more than allopathy could, because though the former was comparatively non-violent, it was not hygienic; it did not rely on God, but only on drugs chosen and prepared in a different way.

We must now face the question: Why did the Divine Science, which was alive when the book, the Ayurveda-Sutram, was a text book, come to be lost and forgotten. The reason most probably was that men became less and less willing to live hygienically, so as to *deserve* Health, and wanted easy cures without reform. At the same time they had transferred to the professional medicos their own responsibility, to themselves and to God, for their own health. The vaidyas, doctors of the corrupt Ayurveda, took over that responsibility, but failed to discharge it strictly according to Divine Law. They began to ignore the hygienic teachings of Ayurveda and took to the use of *suppressive* drugs, which would give their patients a semblence of cure, and this perpetuated the distinction between the professional doctor and his too-trusting client, the patient, and this meant the wilful neglect of Health. This dependence of patients on doctors is unnatural, and it is this that has brought about the present deplorable state of the people's health, chiefly among the civilised peoples; and the condition is worst of all among the 'advanced' peoples.

The best policy for the health-lover is to become and to remain independent of *all* doctors,—not only of those that practise Violence, but also of those that profess to practise Non-Violence. That means that every follower should aim at being his own doctor, subject, of course, to guidance by Divine Grace. Guided by Grace one should do all that needs to be done and avoid doing whatever ought not to be done. As for the return of lost health, one must rely on God alone. Reliance on God, according to *Bhagavan Shri Ramana Maharshi*, is true self-reliance, because God is not other than the Real Self. That such independance is alone blessed was neatly expressed by Bhagav*a*n Manu, the earliest Law-Giver, in the following line:

'सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ॥'

—'Dependence on others is misery; dependence on oneself is happiness.' Let it be noted that such independence is not possible in any of the medical systems.

It should be understood that this Hygiene is the only true science of *Rejuvenation* there is. In favourable conditions it restores and prolongs youth.

For practising this system with success it is not necessary to master the intricate details of anatomy, physiology, bacteriology, pathology, toxiocology and pharmacology. A single text book by a highly cultured and experienced master is quite enough for guidance. Hence it is our devout wish and prayer that this science be studied and practised, by the Grace of God, as a Domestic Science, by every follower in his own home. It may need to be explained here that there should be no dependence even on one that professes to be a Nature-Curist or Hygienist. It is difficult to find a professional of such profound intelligence and of such noble character as would be worthy of implicit trust. Also there are principles involved in this science which would be unintelligible, except to men of such high qualifications as above stated. In particular I may here mention Vital Economy, a principle of the greatest importance in the practice of this science. But this principle seems to be insufficiently understood by a great number of professors of Nature-Cure. The follower must therefore aim at perfect independence and qualify himself for it by devout study and practical experience, always relying on God for guidance. This will be further explained later.

II Druglessness

We shall first see what honest medicos have thought of the pseudoscience called Medicine, and then discuss the question at issue, namely whether this system is at all compatible with our God-given science.

In the early part of the 18th century a famous British physician, *Dr. Gregory* of Edinburgh, wrote as follows in his book *'The Theory and Practice of Physic*:' "Ninety-nine out of every hundred medical facts are medical lies, and medical theories are for the most part stark, staring nonsense."

This pronouncement may be compared with a very recent one by *Dr. R. Fielding-Ould* M.D.,M.R.C.P.,M.A., in a public lecture on the *Principles of Nature-Cure.*

"Many years ago, brought up as I was at Oxford and the London Hospital in the strictest sect of the Pharisees, I practised the orthodox methods laid down in the text-books of Medicine; but I soon became dissatisfied with the results and appalled by the number of operations that were thrust upon me by the prevailing fashion of the day. Please forgive me this personal note. I became dissatisfied and turned to the Gentiles; in other words, I studied the methods of the unorthodox, especially those in Germany and America. One can learn a good deal at the bedside of a patient, but I honestly admit that I can learn a great deal from a 'quack.'" Thus this doctor-witness makes it clear that the men, whom the medicos look down upon as quacks, really know much they do not know. Medicine is now no better than it was in the time of Dr. Gregory quoted above.

Dr. Oliver Wendell Holmes, the famous author of the '*Autocrat of the Breakfast Table*', declared unequivocally that if all the drugs were thrown into the sea, mankind would be all the better for it, though, of course, it would be bad for the fishes.

Dr. Mason-Good, M. D., F. R. S., Editor of the *Medico-Chirurgical Review*, wrote :—

"I declare as my conscientious conviction, based on long experience, that if there were not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. Francis Goggswell, M. D., of Boston, wrote :—

"It cannot answer to my conscience to withhold the acknowledgement of my firm belief that the medical profession, with its prevailing mode of practice, is productive of more harm than good, and were it absolutely abolished, mankind would be infinitely the gainer."

Sir James Barr, Vice-President of the British Medical Association, said :—

"*The treatment of disease is not a science, not even a refined art, but a thriving industry.*"

Dr. Megendie of Paris said :

1. "I hesitate not to declare, no matter how so sorely I shall wound our vanity, that so gross is our ignorance of the physiological disorder called disease, that we act—as we are frequently compelled to do,—without knowing the why or the wherefore of our conduct, at the obvious risk of hastening the end of the patient."

2. " Medicine is a great humbug. I know it is called science. Science indeed! It is nothing like science. *Doctors are merely empirics when they are not charlatans.*

"Let me tell you, gentlemen, what I did when I was a physician at the Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into three classes. With one I followed the dispensary and gave the usual medicines without having the least idea why or wherefore; to others I gave bread pills and coloured water, without, of-course, letting them know anything about it. And occasionally I would create a third division, to whom I gave nothing whatever. These last would fret a good deal. They felt that they were being neglected unless they were drugged—the imbeciles! And they irritated themselves until they really got sick. But *Nature always came to the rescue*..............and all the third class got well. There was little mortality among those who got the bread pills and coloured water. The fatality was greatest among those drugged according to the dispensary".

Dr. Bostock, Author of '*The History of Medicine*:—

" Every dose of medicine is a *blind experiment* on the vitality of the patient."

Dr. Ramage, Fellow of the Royal College of London :-

" I fearlessly assert that in most cases the sufferer would be safer without a physician than with one."

Dr. Alonzo Clark, M. D., gives the reason thus : —

" In their zeal to do good they have done much harm. *They have hurried many to the grave, who would have recovered if left to Nature. All our curative agents are* *poisons, and as a consequence every dose diminishes the patient's vitality.*"

Dr. Gillman :—

"Many chronic diseases of grown-up people are caused by the wrong treatment of children's diseases."

Dr. Reid:—

"More infanitile subjects are destroyed by the mortar and pestle than in ancient Bethlehem fell victims to the Herodian massacre."

Dr. Barker : —

"The drugs administered for scarlet fever kill far more than the disease does.'

Dr. Lee :—

"The proper use of chemicals and drugs is in the manufactures and the mechanical arts, *not in human stomachs.*"

Dr. Allinson :—

"This is a system by which persons hope to sin against the laws which govern them and to avoid the penalty by taking nauseous drugs. *It is an effort to cheat Nature.*"

Dr. Douglas Latto, M.D. speaking at a conference on the Vegetarian way of life :—

"..................the orthodox medical man tends to treat many acute diseases by *suppressing* them, and to treat chronic diseases symptomatically. Acute rheumatic fever is treated by aspirin or other salicylates ; this appears to cure the patient, but merely suppresses the condition and it therefore tends to recur and is again suppressed with salicylates. This may go on for a number of times and the patient only too frequently is left *an invalid with a defective heart* and is no longer a useful member of the society."

" Similarly, pneumonia is suppressed with penicillin, and many other acute diseases are suppressed.

" Chronic diseases are treated symptomatically. *Asthma* is treated by adrenaline and other similar substances. *Migraine* is treated by aspirin, ergometrine etc. This takes away the headache, but does nothing to cure the liver, which is usually the root of the trouble in these cases. *Constipation* is treated by aperients. *Arthritis is* treated by aspirin, gold injections, protein shock injections, cortisone, A, C. T. H. and Butazolidine which is a strong Swiss aspirin-derivative. *Blood pressure* is treated by rest, sedatives (phenobarbitone), hexamethonium bromide, sympathectomy [a very mischievous operation] etc. All these illnesses, and more I would mention, are only treated symptomatically and the cause of the trouble, which is a defective diet, remains unaltered.

"With poliomyelitis (infantile paralysis) it is now known to be due to three types of virus. These are known to multiply in the bowel, invade the blood-stream, then get into the nerves and so to the spinal cord and brain, and thus cause paralysis." Then Dr. Latto discusses the Salk vaccine for this disease.

" The Salk vaccine contains the dead remains of the three types of virus and is injected to produce antibodies in the tissues which will kill the virus (?) when it enters the bloodstream. This is a possible way of *suppressing* the disease. As it [the virus] is known to multiply in the bowel, *the obvious answer is to keep the bowel healthy with a vegetarian reform [positve] diet and to avoid the indiscriminate use of sulphonamides and antibiotics, which upset the bacterial flora of the bowel and are one of the causes of the great increase of virus diseases (e. g. virus pneumonia).*"

Dr. Latto in the same lecture also dealt with the prevailing modes of cancer research, showing that they are wholly futile and that cancer is a disease of civilisation, in which the people's food is destructive of health, that *cancer is far less prevalent in countries where the people eat less sophisticated food*, and that *it is altogether absent among uncivilised people who eat unsophisticated food.*

The above pronouncements are herein given to serve as samples of what wise and honest medical men think of the system called allopathy. That it is merely empirical and partakes of the nature of quackery will be manifest from them. We shall conclude with a significant pronouncement by Dr. Trall, M. D., author of a text book on physiology :-

" It is also taught in all their books and schools that disease is an entity, a thing foreign to the living organism and an enemy to the life-principle. The truth is exactly the contrary. *Disease is the life principle itself at war with an enemy.* It is the defender and protector of the living organism. It is a process of purification. It is an effort to remove foreign and offensive materials from the system and to repair the damage that the vital machinery has sustained. *It is a remedial effort.* Disease is not, therefore, a foe to be subdued or cured or killed, but a friendly office to be directed and regulated. And *every attempt to cure disease with drug-poisons is nothing more nor less than a war on the human constitution.* The treatment of disease with drugs ever was, now is, and, always must be uncertain and dangerous experimentation. It never was, and never can be, reduced to reliable practical rules."

The reader who masters the contents of this book will be able to see for himself that the above is perfectly true. It sets forth the truth that Medicine is a system of violence, which is a crime against Life. And, as Dr. Allinson said, it is an attempt to cheat Nature, which, as we shall see, never succeeds and results only in the ruin of health.

Here is a picture of what happens to a patient who is undergoing medical treatment for any acute disease. In the *Sunday Times* of Madras (January 18th, 1948), a news item was reproduced from '*Science*', an American magazine, of the facts observed and the conclusion reached after 17 years' research by certain scientists at the Universities of Chicago and Tennessee. It says : –

"In young and healthy human beings the blood cells travel through the arteries without adhering to one another, or to the arterial walls. But after a severe illness or shock following injury, the cells tend to clump and stick together, forming a thick deposit of sludge. The sludged blood *flows slowly*, if at all; circulation is reduced: nourishment of the tissue cells is decreased and eventually the cells die. In some diseases — principally malaria, rheumatic, scarlet and undulant fevers, meningitis, pneumonia, pulmonary tuberculosis and rheumatoid arthritis—the sludging of the blood, not the ailment itself - is probably the immediate cause of death. At least forty common diseases cause the blood to become impure and thick ; red cells increase three to ten times the diameter of a normal cell, through the accumulation of these sludges. The substance which glues together the red cells and causes the bottleneck in circulation has been identified generally as a protein" [showing how dangerous protein can be to life when misused].

There is not the least reason to imagine that these diseases, if left to themselves or treated hygienically, would result in this sludging of the blood, endangering life. It is not in the least likely also, that these scientists investigated cases that were treated on unorthodox lines; nor do they say that they did so; so we must take it that the cases investigated by them had been treated allopathically. They assumed that the untoward results observed were the effects of the diseases, whereas really they were the effects of the unnatural treatment, consisting of drugging and feeding. In the hygienic way there is no feeding nor drugging and the uniform result is a purification of the blood; whereby health is not only restored, but raised to a higher level. This contrast means something.

If it occurs to any reader to object that the opinions quoted are those of a minority, and that the great majority of the medicos are believers in the goodness of orthodox practice, the answer is that in all branches of knowledge the wise ones are naturally very few and hence the truth is to be ascertained by a scrutiny of the evidence, and not by counting heads, as in 'democratic' politics. In any case here we are concerned with the question whether this alien medicine is in harmony with our hygienic science or not.

That there is no harmony between the two systems is plain enough, because, as set forth by Dr. Trall, allopathic practice is just *making war on the human* *constitution*, whereas Hygiene strictly follows the policy of Non-violence to Life and to Mother Nature, the power behind Life. Therefore he that would like to combine both in his practice is like one that strives to go north and south at the same time.

If it be asked why we should go out of our way by trying to discredit another system, the explanation is that this critical appraisal is not at all unnecessary; new entrants in our way of life need this knowledge. The necessity arises because, while one follows this new way of life, especially when one does so for the radical cure of a chronic state of ill-health, conditions are likely to arise, which we call *curative crises*. These are just the acute illnesses previously treated medically and driven in—suppressed, not cured—and which recur in the reverse order when there is an improvement in health—just enough to make their recurrence possible—and, if these be cared for in a hygienic way, would take the patient on to a higher level of health; these must therefore be *expected and welcomed*, not feared. This point is of very great importance for the health-seeker and will be dealt with later. The follower must know this contrast between the two sytems so that he may understand that his hopes of recovering lost health depend on his remaining faithful to Hygiene; that is, he must not feel discouraged by the crises and go back to allopathy,—it being understood that every system in which diseases are suppressed by drug-poisons are allopathic; for this reason socalled Ayurveda is really

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This rule may be stated otherwise also. This Hygienic science has two branches, one of which expounds the basic principles of the art of living for Health and lays down practical rules to be followed for preserving and enhancing the health that one has. The other branch shows how the *same* principles and means of health are to be applied for the recovery of lost health, wherein the radical cure of diseases is included. Now the rule is that the would-be follower must either accept both of these branches, or reject both. In saying this we are not legislating, but simply stating the fact that only thus can he reap the full rewards of The Life Natural. If he disregards this rule, he alone will be responsible for the consequences, because he has hereby been warned against rendering a divided loyalty to this system.

Quite a number of people are easily convinced that the first of the two parts is rational and good to follow. Being so convinced they try to model their lives more or less according to the teaching of this True Science; but this they do only so long as they remain well. As soon as they fall ill of any disease they call in a doctor and submit to his unnatural treatment. We strongly disapprove of this conduct and suggest to would-be followers to renounce allopathy once for all, so as not to be deflected from the Right Path when they fall ill. That is, we say that *the follower must stick to the Hygienic Path at all times, both when well and when sick.*

From the pronouncements of the conscientious doctors quoted before, the reader would have seen that medicine is far from being hygienic in its aims and methods, and that its results on public and private health are on the whole ruinous. In particular we may note that medicos, far from giving a *radical* cure of acute diseases, such as the fevers, actively suppress them, so that the patient, losing a great deal of his health, becomes a sufferer from chronic ones, which are deep-rooted and difficult to cure even by hygienic measures. These cannot be suppressed, and hence they are treated symptomatically, the cause being ignored and allowed to worsen, as pointed out by Dr. Latto, quoted before. That this is irrational should be obvious. The final effect is seen in the enormous increase of diseases of a fatal tendency, such as diseases of the heart, cancer, consumption, paralysis, insanity and other diseases. It will be explained later that before these diseases become possible at all, there must have been established a degenerate condition of the blood, the nerves and other tissues, this being the *soil* in which the seeds of such disease can germinate; therefore these are strictly *diseases of degeneracy*. But the medicos describe them as degener*ative* diseases, which suggest that these diseases are the causes of degeneracy. In thinking and saying so they confound cause and effect. The degeneracy is the cause, the diseases are its effects.

That medicine is not favourable to health, but essentially to ill health and disease was neatly shown up by Shri Vinoba Bhave. He said that if doctors and hospitals were really inimical to disease, an increase of the former must be followed by a decrease of the latter, whereas in fact an increase of doctors and hospitals leads to an increase of disease. And this is a vicious circle.

The reason is that medicos, far from seeking to know and remove the cause, namely unhygienic eating and living,—by recommending fasting, reformed eating and so on,—seek to bring about a brief suspension of the disease-symptoms by the use of poisons, which are undeniably inimical to health and life. This fact has been testified to by Dr. Latto. The fact that this procedure results in temporary relief should not blind us to the fact that it really amounts to sowing the seeds of more disease. What we have to consider is the ultimate effect on health, and not the immediate effect, which is misleading.

This we can visualise clearly in the light of a law of Nature, known as the *Law of Dual Effect*, which was enunciated and explained by Dr. H. Lindlahr, M. D., of America. Every thing or action has two distinct effects, an immediate effect, which is temporary, and a remote effect, which is more enduring; also, these two effects are opposites, of each other; that is, if the immediate effect be pleasant, the remote effect is unpleasant, and as this effect is enduring, it is the real effect and the thing or action must be judged by this effect, and not by the immediate effect, which is misleading. Thus a socalled stimulant at first produces a sense of exhilaration; but its real nature is seen in the depression and weakening that follows, so that really these 'stimulants' are just poisons that injure the nervous system.

Judging the practice of medicine by this test, we can have no hesitation in condemning it as health-destroying. A drug, such as quinine or mercury, does not remove the cause of the disease, but only suppresses it; by this suppression Nature's beneficent purpose is foiled. This argument needs an understanding of the principles of Hygiene, and hence its elaboration has to be postponed to a later chapter.

It has to be noted also that the temporary relief, given by a poisonous drug, becomes less and less as the doses are repeated, until a time comes when the drug fails to give any relief; so the only real effect is the accumulation of drug-poisons in the vital organs.

Medicos have no excuse at all for imagining that it is legitimate to use poisons for 'curing' disease or relieving the incidental sufferings. In their schools they learn Toxicology, which describes the deadly nature of these poisons, and shows that they tend to worsen the diseases that exist and even set up new and more serious ones. They are enabled to ignore these teachings of toxicology because they gratuitously assume that the drugs obligingly go out of the body after 'curing' the disease. The truth is that the drugs are retained, and accumulate inside in different organs or tissues, sometimes even in the brain. They are *NOT* eliminated, because as a rule they are given repeatedly for weeks or months, more or less continuously, so that the life-force has no opportunity to eliminate them, also because of the regular eating of heavy food-rations; this will become understandable when we come to study Biology and Vital Economy.

The fact that the later diseases are the effects of medical drugging for the previous ones will become evident by the fact of the return of those previous ones in the form of curative crises during natural treatment for the later, drug caused, diseases. This will become intelligible later.

Thus by applying the Law of Dual Effect it is found that *medicine is on the whole a crime against health.*

That medicos are really themselves the causes of chronic, incurable diseases was exposed, on the first occasion, when there was a debate between an allopathic medico and a Nature-Curist, which was broadcast by the B. B. C. in London, on January 31st, 1952. A full report of the debate appeared later in *Health For All*, (edited by Dr. Stanley Lief). During the debate the Nature-Curist put forward the proposition that chronic diseases are strictly Iatrogenic (doctor-made) because they are the outcome of the medical policy of suppressing acute diseases, instead of curing them radically by removing the cause. The allopath, while stoutly refusing to admit the truth of this accusation, admitted that he and his fellow-medicos did not know how chronic disease came into being. Among the pronouncements quoted before there will be found sufficient confirmation of our conclusion, that chronic diseases are doctor-made. It will be thus seen that Dr. Trall was perfectly right in his denunciation of allopathy as making war on the human constitution.

If this truth about medical practice be clearly understood, then the claim that is being made for it, namely that it—and it alone,—is 'scientific', becomes meaningless. However we shall discuss this claim, and show that it is false.

It is not denied, but rather paraded as a kind of merit, that medicine is an *empirical* system, evading questionable dogmas, ignoring the fact that medicine is riddled with questionable dogmas, like the germ theory, the calorie theory and so on. According to dictionaries an 'empiric' is one that proceeds blindly by trial and error, not by *established* scientific principles; that is, he is a *quack*, who acts without knowing the why or the wherefore of his actions, as phrased by Dr. Magendie. The rash use of deadly poisons, like mercury or arsenic, has always been the feature that marks out a quack. The word itself is derived from 'quacksalber', which is the German name for mercury (quicksilver). The too frequent changes in medical procedures and remedies are also sufficient to prove that the medicos are quacks and will ever remain so.

This true science of hygiene owes its position in the world today to the fact that it is only by resorting to this science that medical failures are restored to health. Those, therefore, that are responsible for these medical failures, have no right to say anything against this

Divine Science; and this Science condemns allopathy as quackery for the reasons given and to be given hereafter.

It is a selfevident proposition that a true science is a body of knowledge comprising a unifying principle or set of principles, on which a successful practice is based. This Hygiene has such a unifying principle, the unity of health and disease—which includes the unity of diseases,—on which its practice is firmly based; and this practice is far more successful than medical practice. Medicine, on the other hand, is based on a denial of this principle, and its practice is ruinous to health. Hence it is not scientific, if the term 'scientific' be taken to mean 'true and beneficent.' If it does not mean that, then down with this science!

Whatever good results arise from medical practice are to be credited to the careful, though now somewhat corrupted, system of nursing in vogue in hospitals, for which the credit goes, not to a medico, but to a non-medical genius, Miss Florence Nightingale, who forced it on the medicos in spite of their opposition, sometime in the 19th century; she was a Sanitarian, and a believer in the truth of hygienic principles, upheld by Sir Edwin Chadwick and other pioneers of Sanitary Science.

We have already seen that the notion that medicine as now practised is a noble profession is substantially a myth. In any case this 'nobility' is irrelevant, for we are not now impeaching them for 'high crimes and misdemeanours' in a 'Parliament of Man', which for the present exists only in utopia. We are here concerned with their zeal and skill in tracing the true cause of ill-health and of disease and in removing that cause by sane procedures, which would be so only if they were in accord with this True, Divinely ordained Hygiene. Incidentally we may here take note of the fact that this medicine is the *State System*, treated by the ruling groups as binding on the people, which is a grievous wrong, because now most of the medicos receive their salaries, over the heads of the people, directly from the Government, so that they can afford to ignore their patients' wishes, especially when they happen to be poor, and for many other reasons.

The condition has been worsening because for some time, medicine has been becoming a conspiracy against the people's health and life. This has been the effect of two causes. One of them is the erection of a statutory power over the rank and file of the profession, named the General Medical Council—by no means a democratic institution but an autocracy dominated by the vested interests of commerce, whose aim is to reduce the average medicos' freedom of conscience to a practical zero. Medicos privately excuse themselves for their wrong-doing by saying, '*We cannot afford to have a conscience!*'. Because the profession is strongly entrenched in power as an integral part of the government, those that run the G. M. C. are able to see to it that conformity to the official medical policies is the passport to promotions and preferences, so that those that are too conscientious to 'toe the line' are rigorously excluded from all share in the spoils. This is the cause of a seeming 'unanimity' of all the medicos, which is used as a means of imposing on the ignorant, making them believe that medicine is a blessing, which it is not. Fom this we should know that honesty and right knowledge reside, not in the majority that share in the loaves and fishes of office, but in the minority who are rigorously excluded from all share of it, so that in fact these are men of a living conscience, which would not let them become abettors of the crimes of official medicine. Instances of such privation can be given and will be given in their proper place.

These Vested Interests are the big businesses that manufacture and sell drugs, vaccines and serums, which have invested enormous capital in this trade, and are making very high profits,—paying heavy dividends to investors—and therefore determined to find markets for their products without any regard to the people's real welfare, their health and happiness.

That these sinister profiteers are now the real masters of every medical practitioner will be seen from the confession made by a high-ranking medico, Lord Horder, who said about 20 years ago: "*Formerly the chemist* [manufacturer of drugs etc] *was the servant of the doctor; now he tends to become the doctor's master.*" Even then it was not a mere tendency, but an accomplished fact, which was steadily growing into a menace to the people's health. Already health has been reduced to a poor fraction of what it had been before this menace began to take shape.

Some years ago this commercial dominance, which is being recognised by its critics as a menace to our health, has become consolidated by the setting up of a power, euphemistically called the *World Health Organisation*, briefly mentioned as the WHO. Its personnel are nominees or puppets of the exploiters, the vested interests named above. Its aim is to thrust upon the peoples of all countries, especially the backward ones of the 'East', the filthy and deadly products called vaccines and serums, which will be studied in the next chapter. It is safe to say, notwithstanding loudly uttered protestations, that this body does not want to promote the people's health. On the contrary they seek to belittle sanitation, whose contribution to the public health has been recognised and acknowleged by a great many medical men who were also sanitarians, which the majority of the medicos are not. Indeed the medicos positively hate sanitation, because it will curtail their share of the spoils.

One of the basic assumptions of Medicine is that health is unnecessary, because there is a medical substitute for it, which is claimed to be quite as good; sometimes this substitute is identified as the same as health, though no sane and rightly cultured person will admit this. This substitute is called 'immunity from diseases', but this immunity is sought to be achieved by saturating the living body with the filthy products of disease, which therefore are strictly seeds of future disease and of ultimate complete loss of health. Hence the socalled Health Departments, everywhere, are really ill-health departments, fellow-conspirators with those that run the WHO. According to the spirit —if not the letter—of the law, these health-department men have no right to enter into any private arrangements with this extraterritorial entity, behind the backs of the leigislators and the electorates of the sovereign states. But that is what they *are* doing everywhere, thus betraying the people to the rapacity of these enemies of Health. That this is the fact has been exposed by some disinterested witnesses.

Recently a free Theosophical Tract issued from Bombay set forth this danger to the world's peoples. The *Christian Science Monitor* (America) also did the same thing, and *The Vaccination-Inquirer* of London gave extracts from these sources.

The way the governments have been allowing these treasonable transactions to go on rather reminds us of a shrewd remark, which Disreali (Lord Beaconsfield) put into the mouth of a character in '*Coningsby*,' one of his novels :— "The world is governed by very different personages from what is imagined by those who are not behind the scenes." The nominal rulers are really no more than puppets in the hands of vested interests, whose power lies in their practically unlimited bank-balances. It is a fact that our socalled 'representatives,' once they are securely seated in the legislatures, owe no duty to the people who voted them into those seats.

Under the neatly comouflaged despotism of the WHO, assisted by the traitorous health-departments, we mere human beings are reduced to a much lower level than cattle, because these have a *money value*—which we have not; and hence injuries and even death from medical incompetence or recklessness are disregarded; but where cattle have died or lost their value through medical measures going wrong, the State readily agrees to compensate the owners. This is a very common occurrence.

There is the proverb: '*Physician, heal thyself!*' But this reproach can still be legitimately flung upon the medicos. Among them there is a much higher mortality, than among most other groups of people, from such serious diseases as those of the heart; this high mortality is due to their want of the hygienic sense and to their violation of the laws of Health in about the same degree as the people who believe in them. All the bad habits that cause decline of health among the laity are theirs also. They eat unwholesome, denatured foods, they drink, they smoke and they take their own 'medicines.' Naturally they give wrong advice to their patients, telling them to eat all they can, even when not hungry and unable to digest the unwanted foods.

Not only do the medicos remain ignorant of hygiene and its ways, they even go so far as to hate hygiene and its advocates. They look upon the sick as divinely ordained for being exploited by themselves, and *are angry when 'laymen' cure the sick, even if they do so AFTER they themselves had failed to cure them.* The following historical incident, given out in an

American periodical, will exemplify this diabolic mentality.

In Prussia when Frederick II, surnamed the Great, was King, the medicos petitioned him, praying that the Nature-Doctors may be prohibited from healing the sick, and that the money thus saved might be made available for medical experiments. The King showed his shrewd common sense in the order he passed, which was as follows:

"Messieurs, the Royal Family of Prussia has had enough of these 'experiments.' We have called in Nature-doctors for *Our* health; and all Prussians must be permitted to employ their chosen Nature-doctors and their chosen ways of going to Heaven. Hereafter, *if you oppose any of these granted privileges, you will be hanged by your necks.* Wherever we find a man or woman who can heal the sick, there the police power stops and nothing shall stop Nature-healing in Prussia,"

Can we hope that any Prime Minister of our country will issue a similar order?

Medicos seem to hate Hygiene itself, as much as they hate hygienists. Even if a fully qualified medical doctor takes to the hygienic way of healing the sick, and tries to impart a knowledge of preventive hygiene to the common people by books or magazines, he incurs their wrath. A famous surgeon, Dr. Sir William Arbuthnot-Lane, somehow became a convert to Hygiene and started and conducted a magazine to educate the people in the ways of hygiene, so that they might build up positive health and thereby be really immune from diseases. The G. M. C. came down upon him with a notice to show cause why his name should not be removed from the Register of qualified doctors. The hygienist medico replied saying that he would himself remove his own name from that Register. It seems that there is no appeal from an act of the G. M. C. removing a name from the Register.

A glaring injury to the people resulting from medical ignorance may here be mentioned. It is the teaching of Hygiene that no disease is real *in its own right*, as a disease, but only as a symptom of a diminution of real health. And the disease called 'syphilis' is no exception. But among all the diseases, this is the one that is most wrongly treated, reducing the patient in the course of years to a state of complete breakdown of health, accompanied by diseases that are medically incurable, due, of course, to the use of mercury or other deadly poisons in the effort to 'cure' this imaginary disease. Does the fact that a man is sick make it legitimate to saturate his tissues with deadly poisons?

Now we learn that they have given up the use of mercury, because they now have penicillin which is claimed to be less dangerous. Penicillin is an antibiotic, and all antibiotics are said to massacre microbes, which means that they are poisons; also it is admitted that they have serious side-effects, which are embarrassing to the medicos, because it is now known that the killing of microbes leaves the field free for 'viruses', which are more deadly than the microbes are supposed to be, and sometimes the microbes develop resistance to penicillin by undergoing a suitable change.

Medical research doctors, employees of the commercial houses manufacturing drugs, vaccines and serums, are constantly engaged in the search for new, less harmful, but equally powerful drugs etc. to supersede those that are known to be harmful and a cause of reproach to the profession. We have seen what Dr. Latto has to say about the sulphonamides and the antibiotics; these last are the latest remedies that medicine relies upon for fighting the germs supposed to be the makers of disease.

The term 'anti-biotic' means 'inimical to life,' a meaning which reveals more about them than the medicos mean by it. These were imposed upon the medicos as both safe and efficient, as the result of experiments on animals in their laboratories. Time and experience in due course proved that they were neither safe nor efficient. They were efficient up to a point, but not efficient in the sense of removing the cause; for they produced a condition of the tissues in which the 'viruses' increased greatly and became more dangerous to health than before. What is powerful in any degree is to that degree also mischievous, being a poison, and poisons do not discriminate between germs and the living cells of the bodily tissues. There has accumulated enough evidence to show that the antibiotics are not safe to use more than once. Also their usefulness is known to be very limited; but because the doctors are too often in perplexity as to what to use, they are being used indiscriminately. Apart from medical reports of mishaps, there is an instance within the author's knowledge of a cousin who died within a week after a second injection of penicillin. There is also the news of the serious ill-effects produced, in the case of ex-President Truman of the U. S., by penicillin injections, which had to be suddenly stopped to save his life.

The Vaccination-Inquirer for January-February 1956 gave a quotation from a review of a medical book in the *Journal of the American Chemical Society* (January 20th, 1955), which was as follows:—

"In view of the fact that penicillin causes a variety of allergic responses in one out of five people treated with it, varying from mild skin rash to fatal exfoliative dermatitis, and from mild glandular swelling to death by strangulation, this [referring to a passage in the book that was being reviewed] could well be the British understatement of the year."

From Lucknow there came recently news of a series of mysterious diseases, which some doctors attributed to the too free use of antibiotics; it was said, these powerful poisons killed off the germs, thus encouraging the growth of 'viruses' which would cause even more difficult diseases. It would be safe to presume that viruses are simply toxic filth, the residue left over after germs have been multiplied in a nutritive medium; these toxins would poison the nervous system seriously, thus endangering life, especially if allopaths be in charge of the patients.

It is also needful to take note of the fact that for a century or more the medicos have been inextricably implicated in the practice of the diabolically criminal practice called Vivisection. Experiments are made in disregard of the dictates of humanity on defenceless animals by dehumanised wretches in the course of what is called 'research'. That this sinfulness has led to a depravity of character of the younger generation of medicos has been noticed and testified to by some of the elders in the profession. Because of this depravity these diabolical men are untrustworthy. Nothing can prevent them from using their trusting patients, unknown to them, as guineapigs for their 'experiments'.

Dr, Royal Lee of the Lee Foundation for Nutritional Research, Milwaukee, U. S. A' (The Rife Microscope), exposed the tragedy of medical ignorance; he said that diseases were really due to deficiencies of the foods of civilisation; instead of correcting the deficiencies in a hygienic way, medicos are employing poisons, miscalled medicines, just to remove the symptoms; there is a misleading spell of remission of these symptoms; but soon afterwards the patients die because of the poisonous remedies employed.

Well-meaning medicos, aware of the deadliness of their remedies, try to use the smallest possible doses. But if a dose small enough to do no noticeable harm be used, the intended effect does not follow, and hence the medico has either to take the risks of using a large dose, or to go on repeating small doses over a long period, until the symptoms are suppressed. In both cases there is injury to health through the accumulation of the drug, which then acts as a lethal dose; it either kills or brings on a fatal disease, which is strictly iatrogenic. These are far more difficult to cure hygienically, because the elimination of the drug-poisons is far from easy. Among the diseases so caused is the one named syphilis, which is really an arbitrary common name for a great variety of symptoms, which are so obstinate that only drugs like mercury or arsenic can suppress them, and that too only for a time. This medical dilemma is thus one more confirmation of the hygienic principle of Non-Violence. In the practice of violence, no attempt is made to reform the ways of living. Non-Violence implies reform of the habits that led up to loss of health.

Year by year, chiefly because of this medical policy of violence, but also due to the mischief of commercial interests taking over control of our food-supplies, the peoples' health is rapidly deteriorating; new and more difficult diseases arise, and the old ones become more and more intractable, and claim more and more victims. Vital resistance to morbific matter becomes steadily weaker as the years pass, which means that the constitution goes on suffering damage until it breaks down utterly. Also diseases, which in an earlier generation appeared late in life, come much earlier in life, sometimes affecting even children,—such as rheumatism or paralysis. Insanity and neuroses have already increased enormously, as testified to by unimpeachable witnesses; one of these, Dr. Latto, has been quoted; another is Dr. Alexis Carrel, one that was eminent in medical research, and who wrote a book, '*Man the Unknown*'; therein he very gently, but effectively, exposed the failure and evil effects of medical ignorance; passages from that book will be given in an appendix. And there are a great many more, who testify in the same strain. Besides, these facts are not denied, though efforts are made to explain them away.

Because of this grievous failure of medicine, there has been, for a long time, a steadily increasing resort to surgery. This is not intended to remove the cause; for this can be done only by making amends for past hygienic sins, of which the medicos know nothing, or which they do not choose to adopt. Surgery is intended only as a palliative and not as a cure. But even among medicos many have the conviction that most of these operations are unnecessary and mischievous, because they consist is removing important vital organs, thereby seriously weakening the constitution. For example there is 'tonsillectomy,'—which means cutting out the glands near the throat, called tonsils. Appendectomy—removal of the taillike downward projection of the ascending colon (bowel)—is another operation, a simple operation, for which a heavy fee is demanded and paid. There is also removal of the gall-bladder and the ovaries of women; a great many honest doctors, strongly condemn these operations as unnecessary and avoidable. Dr. Fielding-Ould has been quoted. Dr. Bertrand Allinson is another witness on the same side. More often than not, these operations fail to bring about the promised improvement; not alone that, in course of time the health worsens due to the serious mutilation of the vital machine.

On the other hand we do not deny that a very few operations may prove to be necessary, and these operations may be had if necessary. But as a rule there would be no great urgency for having such operations, and hence a trial should be given to the hygienic way, long enough, before submitting to an operation.

Incidentally it has to be stated that when an operation becomes necessary, Mother Nature Herself performs the operation non-violently, and far more beneficially than any surgeon can; instances will be given later.

In the later chapters it will be shown that under allopathy the course of disease is always *progressive*, from superficial, easy and shortlived ones, through deep-rooted, chronic ones, on to diseases of a fatal tendency, which are the diseases arising from a general degeneracy of the bodily tissues. Thus there are three stages; those of the first stage are called *acute* diseases; diseases of the middle or second stage are called *chronic*; those of the third stage are called *chronic destructive*, or simply *destructive*; examples of these last are cancer, consumption or disease of the heart.

In the Natural Way there is *Retrogression of Disease*,—a progress in the reverse direction, from the destructive, through the chronic, to the acute condition that existed in the beginning of the *Disease Progression*; when the diseases of the acute or first stage are exhausted, then health returns.

This perfect contrast between the unnatural and the natural systems of healing is illustrated by the analogy of the game called the *Ladder of Liberation.* (M*o*ksha S*o*p*a*nam), which formerly used to be played on holy days, with a chart consisting of squares arranged in tiers, across which there were snakes and ladders, the snakes having their mouths above and their tails below. In this game if the player falls into the mouth of a snake, he goes down to where the snake's tail is; but if he reaches the foot of a ladder he goes to the top of it. If the snakes be taken to symbolise allopathic medical treatments, and the ladders to signify hygienic measures for the radical cure of diseases, then the analogy will be found to be complete. It will be understood that every course of medication takes the patient down to a lower level of health, and that every course of natural hygiene raises him to a definitely higher level of health. The contrast is thus complete.

It must be explained also that even the external use of drugs, whether in the form of tinctures or ointments, is also condemned, because the drugs so applied *are* absorbed into the tissues and get dumped into some vital organ or other. For this reason the painting of iodine on the outer skin has the effect of poisoning some internal organ or tissue, which must cause disease of the part poisoned. This we have to take note of, because we have come to know that there is at least one professional 'Naturopath' who employs poisonous drugs for external use.

As to the system called Homoeopathy, it is enough to say that it has only served as a halfway house between the system of violence and that of Non-Violence. Its so-called philosophy falls far short of the true philosophy of this Divine Science. Its founder, Dr. Hahnemann of Austria, believed that 'Nature is a poor Healer!' He taught that She needs to be helped by means of his minute doses of drugs which he called 'similars.' The hygienic system came into existence, because its pioneers, who were hopelessly sick, failed to get a radical cure, not only by allopathy, but also by homopathy.

The supreme excellence of this our system lies in the fact that herein we do not seek to cure any disease by direct attack, but by raising the patient's health-level. That this is the proper policy to follow will become evident to the reader if he goes through the fourth and succeeding chapters. There is no attempt to restore health made in allopathic practice, as a rule, though it appears that a very small minority of medicos do make that attempt more or less on hygienic lines, as will be seen from the passages from an article by Dr. Douglas Latto, cited before.

Appendix

(To Chapter II)

Extracts from ' Man the Unknown '

by Dr. Alexis Carrel

CAUTION TO THE READER:

Dr. A. Carrel was a famous medical research scientist at the Rockfeller Institute in the U. S. A., who had been awarded the Nobel Prize for exceptionally good work in research; it is certain that he never became aware of the Nature-Cure movement; in spite of his conviction, due to sheer bias, that medical science had done something good in diminishing death by ' infectious ' diseases, he came to the conclusion that, on the whole, medicine has been a failure; hence the reader will be well advised to ignore whatever he says in praise of medicine, and to consider only what he says by way of criticism of it.

(P. 48). Our mind has a natural tendency to reject the things that do not fit into the frame of the scientific or philosophical beliefs of our time. After all, *scientists are only men*. They are saturated with the prejudices of their environment and their epoch. They willingly believe that facts that cannot be explained by current theories do not exist.

(P. 112). Nevertheless, in spite of the triumphs of medical science the problem of disease is very far from solved. Modern man is delicate. Eleven hundred thousand (1,100, 000) persons have to attend to the medical needs of 120,000,000 other persons. Every year among the population of the United States there are about 100,000,000 illnesses, serious or slight. In the hospitals 700,000 beds are occupied every day of the year. The care of these patients requires the efforts of 145,000 doctors, 280,000 nurses, 60,000 dentists and 160,000 pharmacies. The public spends annually $715,000,000 in medicines. Medical care under all its forms costs about $ 3,500,000 yearly. Obiviously disease is still a heavy economic burden. Its importance in modern life is incalculable.

(P. 113). Medicine is far from having decreased human sufferings as much as it endeavours to make us believe. Indeed the number of deaths from infectious diseases has greatly diminished.* But we still must die, and we die in a much larger proportion from degenerative diseases. The years of life, which we have gained by the *suppression* of diphtheria, smallpox, typhus fever etc., are paid for by the long sufferings and the lingering deaths caused by chronic affections, and especially by cancer, diabetes and heart disease... ... ... Diseases have not been mastered; they have only changed in nature.

(P. 114). The organism [living body] seems to have become susceptible to degenerative diseases. It is continually subjected to nervous and mental shocks, to toxic substances manufactured by organs, to those contained in food and air. It is also affected by the deficiencies of the essential physiological and mental functions. The staple food may not contain the same nutritive substances as in former times.

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* This good result is not to be credited to medical practice, but to two other quite distinct causes, as testified to by the wiser and more conscientious doctors, namely the very great improvement of the sanitary conditions in towns and the service of *nursing*, originated by the genius of Florence Nightingale.

It is remarkable that mental diseases by themselves are more numerous than all other diseases put together. Hospitals for the insane are full to overflowing and unable to receive all those who should be restrained...... The frequency of neurosis and psychosis is doubtless the expression of a grave defect of modern civilisation.

(P. 193.) Disease is nothing but the development of these processes. It is equivalent to the struggle of the body against a disturbing agent, and to its effort to persist in time. But it may be, as in cancer, the expression of the passive decay of an organism or of consciousness.

(P. 227) *A disease is not an entity.*

(P. 284) There are, as we know, two kinds of health, *natural* and *artificial*. Scientific medicine has given to man artificial health...............But man is not content with health that is only lack of malady and depends upon special diets, chemicals, endocrine products, vitamins, periodical medical examinations and the expensive attention of hospitals, doctors and nurses. He wants *natural* health which comes from resistance to infections and to degenerative diseases, from equilibrium of the nervous system. He must be constructed so as to live without thinking about his health.

(P. 285) The conception of Natural Health will meet with strong opposition, because it disturbs our habits of thought. The present trend of medicine is toward artificial health, toward a kind of directed physiology; ....while directed economics may ultimately be a success, directed physiology is a failure and will probably remain so.

Artificial health does not suffice for human happiness. Medical examinations, medical care, are troublesome and often ineffectual. Drugs and hospitals are expensive. Men and women are constantly in need of small repairs, although they appear to be in good health. They are not well and strong enough to play their part as human beings fully. The growing dissatisfaction of the public with the medical profession is in some measure due to this evil. Some individuals are immune to infections [acute, superficial diseases] *and* degenerative diseases, and to the decay of senescence [old age]. We have to learn *their* secret [which is Natural Hygiene].

(P. 287.) The hope of Humanity lies in the prevention of degenerative and mental diseases, not in the mere care of their symptoms. The progress of medicine will not come from the construction of larger and better hospitals, of larger and better factories for pharmacutical products.

Note: Dr. Carrel every-where speaks of 'degenerative' diseases. We have shown that they are diseases of degeneracy—that the degeneracy precedes the disease and is the cause of it, not its effect.

III Disease-Prevention

"There have been many martyrs to science; but they have not all been scientists."

—G. K. Chesterton

The reason for druglessness, we have seen, is that it would promote the accumulation of filthy morbific matter, the cause of disease, ultimately leading to the final and complete loss of health and the consequent development of diseases of degeneracy. This being the case, how can the use of filth itself be acceptable? Dr. Alexis Carrel has shown that the ultimate consequence of not cherishing Natural Health is the increase of severe disease. The policy of vaccinations and inoculations is therefore the child of greedy superstition—greedy because it demands what is impossible.

The problem of health is of a subtle nature, transcending the skill of scientific research, and requiring an essentially philosophical mode of approach, using science as an aid. On this point we have the testimony of an eminent scientist, Professor A. V. Hill, who was keenly aware that Science has its own limitations, which are ignored by most of the scientists, whom Prof. Hill regards as third-rate men, who pose as authorities. This was what Prof. Hill said, addressing the University College of London:

"There are those who believe that more and more of technological improvements are the only things required for the betterment of mankind. One could easily be denounced as a reactionary for not being sure that human ingenuity through science would be sufficient to provide all indefinitely with a better life. IN FACT, EVERY TECHNICAL ADVANCE, EVERY SCIENTIFIC OR MEDICAL DISCOVERY, BROUGHT WITH IT [NEW] HUMAN PROBLEMS TO SOLVE, MORAL, SOCIAL, POLITICAL, OR AESTHETIC. [He ought to have added: HYGIENIC, also]. To imagine that scientific and technical progress alone can solve all the problems that beset mankind is to believe in magic, and magic of the unattractive kind, that denies a place to the human spirit."

The description of 'scientific' devices as 'magic' is perfectly correct, and very well fits the medical inventions called prophylactics. And it is not simply magic, but BLACK MAGIC, having its inspiration from Satan, the Enemy of Man, if there be one. Really it arises from the usurping Ego of Man, the source of all sin and suffering. The utter deadliness of these practices will become more patent in the light of the teaching in the chapter on Biology, where the true source of Health and Happiness is shown to be God Himself, the In-Dwelling Spirit. It may be noted that Prof. Hill refers to the average scientists' attitude of denial of any place to the spirit in the ordering of Life.

That these so-called 'advances' of medical science have given birth to new problems of hygiene, which the medicos did not anticipate, was seen and expressed by Dr. A. Carrel, as shown before. This fact will be demonstrated in this chapter.

Carrel explains in the course of his book that the scientists, when they took to the study of physiology, sought to apply to it the laws of Nature they had arrived at in their study of physical and chemical phenomena, which belong to inorganic Nature. But in physiology—which should rightly be called Biology—there is organic substance, behaving in quite other ways. This difference they failed to notice; they assumed that life is only a manifestation of a physico-chemical nature, whereas the activities of life are too subtle for study by means of the crude methods of science.

They assumed—and still assume—that they can deal with living organic matter in the same way as with .lifeless inorganic matter. Actually, because of the presence of Life in the living body, the consequences of the use of vaccines and serums are unpredictable. These consist of dead and dying organic substance, whose chemical nature is far more complicated than that of inert inorganic substance. They cannot be standardised, and Life's reactions to their use cannot be foreseen. This is the explanation of the unexpected behaviour of these 'antigens,' as they are called. This consideration alone, if honestly faced, would lead to the realisation that at least mass vaccinations and inoculations are improper. Even in treating individuals there would be unexpected sequelae. But very soon in the history of these practices indiscriminate mass treatments were carried out by legal coercion. The cause of this policy of coercion was just medical greed for fees. This policy would have been impossible if the medicos had been legally accountable for all the consequences.

Mass-medication also involves disregard for human life and health. In this respect human material is at a grave disadvantage as compared with cattle, because these have a money value,—which looms large in our commercial civilisation—whereas, in the eye of the law, human life has no such value. This shocking contrast was recently exemplified in the State of 'Pepsu.' There in 1955 a particular vaccination of cattle miscarried and about 700 cattle died and others were dying. The Animal Husbandry Department at once suspended the vaccinations and offered full compensation for the loss to the owners. The news came out in the newspapers in September. Do we read of a similar offer of compensation for deaths caused by vaccination or inoculation? Our 'health' departments actually claim the right to kill an indefinite number of people on the pretext of saving other lives. And these are the people who are engaged in establishing the Welfare State!

We have already seen that there is a conspiracy against medical freedom, which is directed by the WHO and is being carried out by our 'Health' Departments without authorisation by the Parliament. We do not mean thereby that the Parliament itself is going to serve as the guardian of our liberties; for the great majority of its members are simply silent voters for the government.

The medical antigens—also called prophylactics—are of great variety, one for each of the numerous diseases supposed to be threatening. Hence it may happen that—especially for travellers crossing national boundaries—heavy doses of a great many of these filthy concoctions may be forced on them almost at the same time, and there is no guarantee that the sumtotal will not kill or disable you for life. It is not claimed that these are good for health. Indeed on a certain occasion travellers were warned that they must be cautious in their eating, which is an admission that it is this caution that really prevents disease, while the antigen steals the credit.

The medical theory—if theory it can be called—seems to be that diseases of a serious nature can be prevented by having a mild course of it. This is a gratuitous assumption without proof. At the same time there is no guarantee that the disease one gets by vaccination or inoculation is going to be a mild one.

There is only one rational means of preventing any serious disease, namely the maintenance of Positive Health by hygienic living. Prophylactics admittedly *give* disease, which means that they are inimical to health. Dr. Couzigou of France in his book, '*Tuberculosis And Vaccinations*,' tells us that 'Vaccinations give the chronic form of the disease;' and chronic forms of disease are a great deal worse than the acute forms, because they are deeply rooted in the constitution, as will be seen in due course. And there are clear, though reluctant and halting, admissions that the effect on health of these antigens is definitely evil; these will be quoted where they are relevant.

The claim that these absurd procedures are scientific is irrelevant, because science itself is not always right. But if we use science with discrimination we shall find that *now* there is no excuse for the belief that medicine is in accord with true science. In this chapter we shall see that the germ theory of disease has ceased to be scientific at least after Dr. Sir Robert McCarrison's experiments demonstrating that all diseases flow inevitably from the eating of the foods of civilisation, which are wrong foods. These experiments will be described in their proper context. There is an abundance of other evidence also which will be set forth here.

That medical education is defective and does not fit the medicos for the faithful discharge of their duties is also a fact. In an article on Medical education in the London *Times*—presumably by a medical man—reproduced in the *The Hindu* of March 16th, 1942, the following passages occur.

"At the same time one may wonder if the pretechnical training of doctors—the cultural or humanistic education—has ever been really adequate to the peculiar nature of the work which doctors have undertaken to do. Doctoring is not just a trade or handicraft.* ... ... Doctors often claim that they belong to a learned profession, but few of them show evidence of it. ... ... The pretechnical education of a doctor should have inspired (him) with a sensibility to good literature and noble thought, an understanding philosophy, self-respect and a *realisation of the sacredness of the individual life*. ... ... of the real beginnings of the majority of our chronic ailments we still know little ... ... *Our knowledge of physiology has been revolutionised in the last twenty years. Much of this knowledge has a direct bearing on the maintenance of health in the conditions of contemporary life. Very little of it has yet been so applied.*"

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* We must take this to mean that in the writer's opinion it ought not to be a trade or handicraft, but an effort to co-operate with Mother Nature.

Not alone that, it has been demonstrated—in some cases, even by qualified doctors—that medical failures can be restored to health and given a new lease of life by non-medical, strictly hygienic measures. But this fact has not in the least interested the topmen in the profession, and the rank and file are discouraged from looking at the evidence. This does not show that the medical profession is interested in our health. Rather, medicos are interested in keeping us unhealthy.

This want of the true scientific mentality explains the haste in adopting new methods, without a dispassionate study of their true nature and ultimate effects on the people's health. This tendency towards pseudo-scientific practice was warned against by Francis Bacon, —who is known as the originator of the scientific approach to the quest of truth—in his *Novum Organum* thus:

> "The human understanding is no dry light, but receives an infusion from the will and the affections, whence proceed sciences which may be called 'sciences as one would.' For what a man had rather were true he more readily believes. Numberless are ways in which the affections colour and infect the understanding."

The greedy haste with which the Jennerian vaccination was approved and incorporated into medical practice is an instance of pseudoscience prompted by self-interest. The acceptance of Pasteur's germ theory and of the inoculations he started is of the same nature; later science showed up the falsity of the basic assumptions he made in forming the theory.

If we apply the Law of Dual Effect to these practices, we shall see that they are really evil.

After all, from the people's point of view there was no need for the preventives that were thrust upon them. The need was wholly on the side of the medicos for some pretext for squeezing money from the people or from the government. The very first of all the prophylactics to be introduced was against smallpox, which, seen in the perspective revealed by statistics, was of little importance as a cause of death. Mr. Arnold Lupton, M. P., in his book on vaccination, gives a table of deaths from various diseases in England and Wales, showing that each of five diseases, measles, scarlet fever, whooping cough, diarrhea, and cancer, caused deaths running into five figures, whereas smallpox deaths rarely ran to three figures, and disappeared entirely in the face of the rising tide of true sanitation.

The fact that Medical Immunisation is the work of a conspiracy headed by the WHO was recently publicly exposed by Mr. Viant, M. P., in a public lecture in London, the relevant portion whereof is here reproduced from The *Harijan* (September 10th, 1955):

"It is a shocking thing that the world Health Organition, which represents itself as out to work for the health of the world, are falsifying the truth and devoting their time and activities to pushing the fraudulent practices of vaccination and inoculation. The WHO doctors exaggerate the trivial outbreaks of *mild* smallpox in countries where vaccination is falling into disrepute, as in England and the United States, and minimise outbreaks of severe smallpox in countries where vaccination and revaccination are compulsorily enforced or extensively practised, as in Mexico, Italy, Portugal, Japan, which are, like India, filthy and poverty-stricken countries."

By way of defence against just criticism of their filth-medication the medicos tried the plausible claim that these are 'medical' questions, which must be settled by *private* discussion among themselves and not by appealing to 'laymen.' But the conscientious medicos who were against these procedures refused to fall into the trap, knowing as they did that orthodox medicos would never listen to reason, where their financial gains were at stake. These good medicos appealed to the lay public who were the actual sufferers from medical superstitions, saying that these victims of medical ignorance had the right to judge the medicos and their methods; Dr. W. R. Hadwen pointed out in a public lecture that vaccination was *not* a medical question, because medicos appealed to their cooked statistics, and not to scientific arguments, to defend their nostrum. Really the question at issue is hygienic, not medical, and of hygiene the medicos know next to nothing. The result was that ultimately liberty of personal choice was conceded, as we shall see.

We have also to look at the character and trustworthiness of the medicos. On this question clear and abundant light is thrown by the Vedanta philosophy, which is the core of our ancient culture. The relevant teaching on this point is concisely given in the Shri Bhagavad-Gita, whereby we can judge the characters of men and things. This judgement is made possible by the fact, revealed in the Gita, that there are three grades of qualities, to which the whole of creation is subject, called *Sattva*, *Rajas* and *Tamas*. Sattva is *goodness*, related to right knowledge. Rajas is *undisciplined activity*, due to the dominance of desires. Tamas —which literally means darkness, and here conveys the meaning of Ignorance,—is manifest as dulness and laziness. Men and things that are dominated by these qualities are called S*a*ttvika, R*a*jasa and T*a*masa*, respectively.

This threefold classification applies to men as follows. The S*a*ttvika man is of the highest grade of both intelligence and character and hence his activity is for the good of all. These are extremely few. The R*a*jasas are more numerous, but their activities, being selfishly motivated, are inimical to the people's true welfare. The T*a*masas, the proletariate, are the most numerous of all and they are at the mercy of the R*a*jasas, who usually get to the top in all worldly concerns and exploit these unfortunates. In a well-designed polity the s*a*ttvikas would be in the highest places, for they would not abuse the trust placed in them. The R*a*jasas would be rigorously disciplined by the S*a*ttvikas. The Tamasas would be well-cared for in such a polity. But in a democracy as a rule it is the Rajasas that get into the seats of power, because they own nearly all the 'national' wealth; the S*a*ttvikas being mostly poor, they are crowded out by the Rajasas.

Measured by these standards it must be obvious that allopathic medicos are mostly Rajasas, selfishly ambitious to dominate and exploit the rest of the people. For the sake of money they would do anything. Besides, their quality of Rajas is weighted down by a considerable share of Tamas, which in their case perverts their sciences and makes them enemies of Truth.

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*In the transliteration of Sanskrit words, vowels in italics are long.

The stuff of which these prophylactics consist, being filthy products of disease, are Tamasa in their nature and hence dangerous to health of mind and body alike. Their use is condemned by the Vedantic philosphy and by all the sacred books.

The right way to prevent all diseases at one stroke may be expressed in one word, as SANITATION. But this must be understood as having two parts or aspects, namely an *External* and an *Internal* sanitation. The former lies chiefly within the province of the State, which however, due to the dominance of this foreign system, is neglected because these medical officials rob the exchequer for their own purposes, leaving very little for genuine sanitation; this sanitation is left to the municipalities, which are too poor to do this service satisfactorily.

The need and the value of this external sanitation has been demonstrated beyond dispute by the facts of history, which will be narrated here as briefly as possible. On the other hand filth-medication, it has been shown, detracts from the good effects of external Sanitation. All filth-bred—'zymotic'—diseases yield to the benificent influence of sanitation.

Internal sanitation is the practice of personal hygiene, which covers dietetic righteousness and other details of living for Health and Happiness, which is the subject-matter of this text-book.*

The fear of infection, which the Vested Interests are sedulously fostering among us, is really irrational. Disease arises from within, due to the morbific matter accumulating there, and those who live hygienically need have no fear of it. But infection was invented as an explanation of epidemic disease. This explanation is not only irrational, but also unnecessary, because, even in a severe epidemic the number of persons affected is proportionately very small, never more than ten per cent, and often not more than one per cent. Those that get the disease are subject to similar conditions, both within and without, and that they get the disease is due to their predisposition, not to infection. And external sanitation alone has sufficed to abolish epidemic disease in many countries, as will be seen later.

In this context there comes to mind a query posed by a bacteriologist, Hugh McNicol, in his book,'*Microbes by the Million*', in respect of an outbreak of typhoid in Croydon (England) due to water-contamination, in which about 10 per cent of the population took the disease; he put the question: 'What was it that protected the other 90 per cent?' The answer to it could not be medical; it could only be in terms of hygiene.

In the face of an epidemic, courage and common-sense pay very good dividends. In a book of travels, 'Eothen,' by Kinglake, the author narrates how he escaped catching the plague in Cairo, which was epidemic there at the time. As soon as he felt some premonition of the disease, he fasted and got profuse perspiration by drinking plenty of hot tea; hot water would have sufficed; but he had no choice in the circumstances. And the plague did not materialise.

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* It is useful to describe this personal hygiene as Internal Sanitation, because of the striking resemblance of the biological economy of the living body to that of a well-ordered municipal corporation.

The great stumbling block in the way of the defenders of the people from filth-medication is the obstinate non-co-operation of the newspaper press. The slogan of the 'freedom of the press' has long been out of date. Now the newspapers derive a lot of income from the government, which makes them enemies of the personal liberties of the common man. Criticism of governmental policies is excluded, especially when the complainant is an obscure person. Also they derive an enormous income by advertisements of drugs etc., and this excludes all criticism that would be resented by the advertisers. Also there seems to be an understanding between the proprietors of the newspapers and the medical overlords which rigorously excludes criticism of filth-medication. The Press is really not free and it is time this fact was recognised and legislation undertaken to compel the press to do its duty to the *people.*

We shall first discuss small-pox vaccination, because gutter-medicine began with it.

SMALL POX VACCINATION

'What is small pox?' is a very relevant question at the outset. In the light of Natural Hygiene it is primarily a device of Mother Nature to rid infants and growing children of a part at least of their inherited *morbific matter*, thereby raising their health to a higher level. But due to various complications of 'civilised' life, it sometimes proves to be an effort to end what cannot be mended.

Really the term 'smallpox' is misleading because it is indiscriminately applied to three widely differing diseases, which is a serious handicap to a rational view of the subject. First there is the *discrete* or mild smallpox, in which the eruptions are few and far between, so that by far the greater part of the skin-surface is unaffected and free to do its part in restoring health. This is never fatal. It stands to reason that no 'prophylactic' is needed for this 'smallpox.'

Next comes *confluent* smallpox, in which, as its name suggests, the eruptions are abundant and set close together, so that they unite and form broad sheets of pus, occupying a much greater portion of the skin-surface, so that the portion of the surface, that can take part in the healing efforts of Life, is very much less. But in the opinion of many wise and able doctors, even this *need not* prove fatal. Dr. Sydenham, the English Hippocrates, writing in 1688 said: "It is most clear to me, from all the observations that I can possibly make, that if no mischief be made by physician or nurse, it (smallpox) is the most slight and safe of all diseases." This was corroborated by Dr. Ricketts of the Metropolitan Asylums Board, who told the Royal Commission that "if all his nurses were as good as the best he would have no fear of pitting, loss of sight or any of the dreadful sequelae associated with smallpox;" thus it is clear that the danger in smallpox is not from the disease itself but from stupidity in the treatment. The chief mistake committed is the giving of rich, indigestible food to the patient, whose digestion at the time is so greatly out of order as to need fasting on water alone; at the most, tender cocoanut water or dilute fruit juice alone can be given with safety to life.

Then there is a third variety, *malignant* small-pox which is mostly fatal.

It is irrational to assert that vaccination can prevent these two varieties of 'smallpox,' because these occur to persons whose bodies are too heavily encumbered with morbific matter to escape the disease. But these can be prevented by sanitation and personal hygiene.

It may be stated here, on the authority of Dr. A. Srinivasan, a prominent medico of Madras, that the fluid called 'vaccine lymph' is just "*diluted pus of smallpox!*" this he said in the Madras Legislative Council on February 16th, 1955, and it was reported in *The Hindu* of February 18th. His very words were: "*It is a misnomer to call it 'lymph;' it is only diluted pus.*" Here we have the explanation of the undeniable fact that in all tropical countries, like ours, where sanitation is wilfully neglected and the people are poverty-sticken and live in slums, vaccination has not only failed to prevent epidemics of smallpox, but has increased their severity and the case-mortality-rate. This rate is greatly in excess of what it was before the days of vaccination. In due course we shall see that there are candid confessions of this fact by high-ranking medical officials.

The reader will here take note of the fraudulent use of the term 'lymph' as a name for this nondescript filth, whose virulence varies in different batches of the product. 'Lymph' is the name for the healthy fluid part of the blood, which separates from it in the capillaries and returns to it along the lymphatic vessels. The thing called vaccine is altogether different from this healty lymph, because vaccine is a product of disease and a seed of disease. Vaccinating is therefore the same as sowing the seeds of smallpox and a great variety of other diseases. To reduce smallpox the most urgent measure needed is to stop sowing the seed, as remarked by Dr. Lindlahr of Chicago.

Epidemiologists and Sanitarians consider smallpox to be just one of a number of filth-bred—zymotic—diseases, which arise due to insanitary conditions in which slum-dwellers live. Dr. C Creighton, the most eminent epidemiologist of his time, wrote in 1888 that it is naturally a tropical disease which happened to prevail in temperate climes also, due to bad sanitation, and predicted that as soon as these provocative conditions were removed, the disease would disappear from England and other countries in the temperate zone. And this prediction was literally fulfilled soon after 1907, when vaccination began to decrease and sanitation came to be well-attended to,—a fact which the medicos try their best to ignore.

How very little of the true scientific mentality there was in the acceptance of vaccination as both safe and effective—which it never was—will appear from the bare statement of the events of history as they happened.

This history begins some time in the second decade of the 18th century. In Turkey there was in vogue a method based on religious faith; it began with the application of fresh smallpox pus on a cut in the arm made in the form of a cross; we can safely assume that this had only a *symbolical* significance;* it was followed by a course of fasting and prayers for 40 days. This was certainly a far saner procedure than that which came into fashion in imitation of it in Britain.

About that time a flighty woman of aristocratic status, Lady Mary Wortley Montague, wife of the British Ambassador to the Turkish Sultan, was in Constantinople and she came to hear of this practice, and became convinced that the symbolic part of it, the application of smallpox pus on the cut skin, was the essence of the process; the fasting and prayers were mere superstition, she thought, and so she left them out. She had her young son inoculated in this way by her own doctor, and she wrote letters to her friends in England praising this method as a sure preventive of the much dreaded smallpox, which at that time was prevalent there, because even the well-to-do were innocent of personal hygiene and there was no notion of sanitation. Soon it became the fashion among the nobility and their imitators, the well-to-do. It made no progress among the poor people dwelling in the slums; what they needed was sanitation, because their conditions of life were far more insanitary than those of the well-to-do classes. The movement for improvement of sanitary conditions started some time in the middle of the 19th century, not before.

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*By this the person affirmed his faith in God's Grace.

This inoculation was in the beginning performed by laymen. But for this trivial operation they received liberal fees. For some time the medicos did not think it right to adopt it into their own 'science.' But the very substantial fee, half a guinea, levied for this very simple operation—carried out in *our* country by men of little or no culture employed as 'vaccinators'—soon convinced them that they must not allow this operation to be performed by laymen. So they quickly took it over declaring that it was 'highly salutory to the human race.' This was clearly a case of 'science as one would,' which was warned against by Bacon.

Naturally this inoculation was neither safe nor efficacious. It was the insanitary habits of the people that caused epidemics of smallpox and other zymotic diseases, and the fouling of the blood-stream with the seed of smallpox could not prevent this cause from operating. In predisposed persons, and when the weather was favourable, smallpox resulted from the inoculation. To escape this result the filth was taken at an early stage in the progress of the disease; this was called the Suttonian method. But its protective quality was doubted by many.

However the practice continued with varying popularity in a limited circle till about 1780, after which it fell into disuse. It was not however finally given up, till it was made illegal in 1840, to make the field clear for Jennerian vaccination which began about 1800.

Thus for about 25 years the medicos were without the income they had been deriving from this inoculation. They were thus in a frame of mind highly favourable to any new method that would restore to them the lost source of earnings. Scientific scruples had no chance then.

At this time a man named Jenner came to their rescue. Jenner was not a doctor, but only an apothecary practising in Gloucestershire. In the country side there the people had a vague notion that whoever got infected with a disease of milch-cows, called cowpox, was ever after immune from smallpox. This belief was never put to any scientific test. Jenner adopted the belief and to give it a scientific colour described this cowpox as 'smallpox of the cow.' This also was not verified ; later it was thoroughly disproved by the investigations made by two doctors, namely Creighton and Crookshank. That was about the fag end of the 19th century. That shows how little science there was about the new nostrum that Jenner sought to introduce.

That Jenner was just a charlatan and that his character was not high was later publicly stated in 1930 by Major Arthur Greenwood, an epidemiologist and a statistician. At a meeting of medicos, he said: "Jenner in his classical paper had omitted no mistake that he could possibly have made," and added "there was a great deal of evidence that he was a rogue."

Jenner's idea was to substitute the filthy fluid of the cowpox for the pus of smallpox and so revive the discredited inoculation in a new form. He declared without the least evidence that this new method, which he called ' vaccination '—from *vacca,* Latin for cow—with only one insertion, would confer protection for life and that it was not infectious and was perfectly harmless. He inoculated a few persons with this fluid and tested some of them for immunity to smallpox by inoculation by the Suttonian method, and was satisfied that they had become immune. He issued a series of papers setting forth his experiments and beliefs in the form of assertions.

It appeared from Jenner's own writings that Jenner ascribed virtue, not to all cowpox, but only to the cowpox which had arisen from infection with a disgusting disease of the horse's heels, called *horse-grease.* It appears also that he put forward this view as an amendment to his first pronouncement in favour of 'cowpox' without any mention of horse-grease, because he had received complaints that cowpoxed persons had contracted smallpox. But his medical supporters would have nothing to do with horse-grease cowpox; cowpox itself was bad enough.

Very soon the profession fell for this new nostrum, because they could not afford to wait for the length of one lifetime in order to verify Jenner's claim. The Parliament was induced to grant him a reward of £ 30,000 for this 'great discovery.' Thus the State became committed to this new nostrum. It became the 'official creed,' as later pointed out by Dr. Walter Carr, who will be quoted later. Medical prestige became bound up with Jennerian vaccination, and Jenner became a god of medical science.

We learn from a book, '*Inquiry into Vaccine Lymph*,' issued by the National Anti-Vaccination League, that an Institute for Vaccination started by Dr. Pearson, a follower of Jenner, had to be wound up hastily, because a "promise of five guineas to every person who had gone through the cowpox and afterwards took small-pox, had been availed of so often, that it was not without satisfaction that a reasonable cause was afforded for closing it." This reason was the starting of another Institute, which did not make any similar promise. This was stated on the authority of Willlam White, author of '*The Story of a Great Delusion*'

Like the previous inoculation, vaccination made no progress among the poor, because, insanitary conditions being the real cause of smallpox epidemics, they would get smallpox anyhow. But the well-to-do, whose better conditions of life made them less liable to smallpox, believed that it was vaccination that protected them; and they supported the medicos in their efforts to force it on the poor at the expense of the State.

The medical dogma was that every one whether rich or poor, whether living in clean houses in clean streets, or in the slums, must get smallpox once, but that he can escape it by getting vaccinated. The truth was that it was the slum dwellers who always got smallpox, whether vaccinated or not, while the dwellers in more sanitary dwellings were practically unaffected.

The use of vaccine of any sort is naturally dangerous and uncertain in its effects. This was observed by many medical men. Most of them kept quiet about it, but some have given expression to their misgivings. Dr. Ballard, who had served as Medical Officer of Health to the Local Government Board, in his book on Vaccination, wrote as follows:—

> "*Vaccination is not a thing to be trifled with or made light of*; it is not to be undertaken thoughtlessly, without due consideration of the patient, his mode of life and the circumstances of season and place. *Surgeon and patient should both carry in their minds the regulating thought that the one is engaged in communicating, the other in receiving into his system, a real disease,* as truly a disease as measles or smallpox,—a disease, which, mild and gentle as its progress may usually be, yet nevertheless, now and then, like every other exanthematous [eruptive] malady, *asserts its character by an unusual exhibition of virulence.*"

This, if it means anything, means that it is not possible to be sure in any particular case that the vital reaction to the implementation of the virus of vaccine—whatever its source, cowpox or smallpox—would be trivial or mild; the actual event is always unpredictable, and unexpectedly it may prove to be serious and even fatal. For this reason this gutter-medicine is not so innocent as it is pretended to be; its compulsory imposition on a mass scale, indiscriminately, amounts to *genocide*; it cannot be treated as excusable by any motives of doing good. But the medical officials have wilfully ignored this fact and proceeded as if their 'good intentions' gave them the right to endanger the lives and injure the health of crores of people.

That vaccine is toxic filth and therefore prejudicial to health was confessed by another medical authority also, Sir James Paget, quoted by Dr. Wiliam Scott-Tebb, in his book "A Century of Vaccination;" the passage quoted was the following:—

> "The progress of the vaccine or variolous* infection of the blood shows us that *a permanent morbid condition of that fluid is established by the action of these specific poisons upon it.* And although this condition may, so far at least as it protects the individual from any further attack of the same disease, be regarded as exercising a beneficial (?) influence upon the economy, yet *it is not the less to be looked upon as a morbid state.* In forming an estimate of the persistent changes produced in the blood by these and similar infectious diseases, *we must not lose sight of the influence which the tissues,—themselves altered by the inoculation,—exercise upon the blood.*"

On this Dr. Tebb remarks:

> "It is not altogether clear how a permanent morbid condition of this fluid (blood) can be beneficial to the animal economy; but it is worthy of notice that one of our greatest surgeons has put it on record that *the principle of inoculation involves an unhealthy, as distinguished from a healthy, state of the system.*"

Dr. Scott-Tebb was one of the few medical men that made an unbiassed study of vaccination, and, having come to the conclusion that it was both futile and dangerous to life and health, had the courage of his conviction to confess it in public; and of course he suffered the consequences; he incurred the wrath of medical officialdom and was debarred from accepting the post of M. O. H. for Penge, to which he was elected because of his worthiness. Vacccination had been made an official dogma, which it was an offence to decry in public. A similar fate threatens every one that incurs the same displeasure. *Medicos are not expected to have a conscience of their own.* An Indian medico was heard to say. "*I cannot afford to have a conscience !*"

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* Variola is the Latin name for small-pox. 'Variolous' therefore means having relation to small-pox.'

We can honestly assert that these orthodox medicos, whose conscience is in thrall to an official creed, are not the proper persons to decide these questions for us. Still less is it proper for us to allow these decisions to be made binding on us by legislation. This denial of the right of private judgment even to the medicos is one instance to show the gross impropriety of making one system—and that a foreign one, repugnant to our ancient culture—the State System of Medicine. This system must be disestablished and disendowed if the world is to be made safe for true Health.

But notwithstanding these grave objections, influential medicos set to work to get vaccination for all newborn infants made compulsory by law, and in 1853 they succeeded in getting an Act passed, by which every infant had to be vaccinated within 6 months of birth; the penalty for disobedience was a fine which was a trifle for the rich, but oppressive to the poor; that was one of the ways in which the Tories in

England managed to keep themselves free, while forging chains of slavery on the common man.

This was brought about by an unscrupulous misrepresentation of historical facts. The truth was as follows. For a considerable period beginning from 1780 or thereabouts, smallpox mortality was declining; this was shown by Dr. Farr, an eminent statistician, who compiled the statistics for the Registrar-General and who was thus aware of the facts. This decline was parallelled by a decline in the mortality from fever and other allied causes, showing that an ameliorative influence was at work. The decline continued even after Jenner's cowpox vaccination was started, and continued till about 1850, because till then vaccination was negligible. But this decline was dishonestly ascribed to vaccination by the medical sponsors of the Bill. The decline was not at all due to vaccination, because it had begun long before. It will be seen that after universal vaccination was secured, the decline not only stopped, but was reversed; that is, it was succeeded by a great and sudden increase of the same mortality, which was obviously the effect of the sowing of the seeds of the disease by vaccination.

Two statements were made by the medical sponsors of the Bill in their report to the Parliament, both wrong, and unsupported by evidence:

1. That smallpox is a disease to which everyone is liable, who is not protected either by a previous attack, or by vaccination; and

2. That every unvaccinated or imperfectly vaccinated population is a *nidus* for the disease to settle in and propagate itself.

History has shown the utter falsity of both these statements. Even in a grave epidemic, vast numbers of the unvaccinated escape the disease, especially where there is good sanitation. In the Leicester experiment and in England and Wales after 1907, smallpox declined, and this at a more rapid rate than the decline in vaccination. The credit for this decline goes to genuine sanitation, as will be seen in due course.

The Bill became law, says Councillor Asbury of Sheffield in his booklet, because the poor people were not represented in Parliament; the poor hated vaccination, because of its deadly sequelae, death from generalised vaccinia, erysipelas, syphilis, blindness or something else. It is strictly correct to say that this was a piece of class legislation, because by it the rich were practically unaffected, but the poor were forced to submit their infants to a process that they hated, and because it was for the benefit of the medicos.

It is just common sense to say that if vaccination were really good and perfectly safe, the parents would gladly avail themselves of it for their beloved children. The fine was intended to force those who hated or at least distrusted this medical nostrum. The official medicos knew that the rite was risky and still wanted to force it on the people for the sake of their fees.

The Act of 1853 did not have the intended effect. Quite a large number of parents evaded the law and the medicos were disappointed. In their rage they concocted a more oppressive, Draconian law, which was passed in 1867, which empowered the magistrates to inflict repeated penalties for non-vaccination of the same infant, till it reached the age of 14. The rapacity of the medical mind is evident from this; also the contempt of the Tory mind for the common man.

In Germany the law provided for vaccination by force on those who refused to be vaccinated.

The smallpox mortality, which had been declining from 1780, now began to rise again. From 1853 onwards there were frequent epidemics, each more severe than the last, and in 1871,—just four years after the Draconian law of 1867— there began the severest epidemic of all, which continued during 1872. This was due to the fact that practically the whole infant population had been poisoned with the foul filth called vaccine; it was computed that 97½ per cent had been vaccinated. The same epidemic also occurred in Scotland and on the continent, and proved to be the most devastating of all epidemics. The lowest estimate of the total mortality in England and Wales was 42,000; some put it at 45,000.

Of these, 15,000 were children under 10 years of age, which showed that vaccination made them more susceptible to smallpox and to more severe smallpox than otherwise.

Even the medicos were unnerved for a time. In the Lancet there appeared the following;

> "Those who have been building hopes in their imagination of a great and beneficial system of *State Medicine*, under which the great causes of disease were

to be controlled, must abate their hopefulness. It must be admitted that the existing system of vaccination has been sadly discredited." (Quoted by Dr. Winterburn in his book, '*The Value of Vaccination*' and reproduced in '*An Inquiry into Vaccine Lymph;*' Dr. Winterburn was a Sanitarian).

It is also on record that the fatality rate in this and later epidemics was 50 per cent higher than in the previous ones. The explanation is the one furnished by Dr. Sir James Paget, the eminent surgeon quoted by Dr. Scott-Tebb. Vaccine filth produces such a morbid state of the blood and tissues, that the smallpox that comes turns out to be confluent or malignant smallpox.

This great epidemic had many effects.

The medical mind recovered quickly from this blow to their prestige. They beat a strategic retreat. They admitted that the protection wears away after a time, and must be renewed by revaccination. But there was no proof that primary vaccination has any protective value at all, and there was good reason to believe it predisposed to severe smallpox, namely the much greater fatality of vaccinated smallpox. And then they could not agree among themselves as to the exact period during which the imaginary protection lasts. And what about the risks of vaccination? So it did not seem to them politic to press for coercive laws for revaccination. They began to theorise about the number and size of the marks of vaccination.

The effect on the people, the victims of medical dogmatism, was naturally quite different. They came to see that vaccination was just a fraud. It killed many outright, it caused blindness of some, just like very severe smallpox, and it ruined the health of those who survived. Anti-vaccination had started after 1853. In 1866 The National Anti-Vaccination League, which is still working, was formed by the amalgamation of previous associations. After this epidemic this movement gained great momentum and a Civil Disobedience movement was organised and carried out in an impressive manner, and this forced the Government to sit up and take notice. They appointed a Royal Commission, but included therein a majority of rabid provaccinist doctors. This was not fair, because it was these men whose criminality was to be the subject of inquiry. Thus the question was postponed for a time.

Another effect was that the Sanitarians, who had been agitating, but had not been able to make any headway against medical stupidity and recalcitrance, were now listened to with respect, and they made such good use of the changed face of history, that they were able to get a Public Health Act—a purely Sanitarian measure—passed in 1875, which made it the duty of the municipal councils to attend to public sanitation, especially drainage and water-supply. Little by little this new movement spread; one after another the cities and towns took to sanitary reform, chiefly after one or more devastating epidemics, which showed up the utter fallacy of the medical dogmas. It is noteworthy that everywhere the medicos insisted on vaccination as the sole safeguard and resisted the switch over to sanitation.

This is one more proof that the medical mind believes more in its diabolic magic, than in demonstrable truth.

An event of very great importance in this history was the unique courage displayed by the City Fathers of Leicester. They set at naught their medical advisers and stopped all public vaccinations and devoted all the available money to sanitation; for *financially vaccination and sanitation do not agree.* The medicos were rash enough to prophesy disaster. Logically they had to. But the event proved the wisdom of the innovators. Smallpox disappeared before the rising tide of sanitation, exactly as predicted by Dr. Creighton. The medical prophets kept quiet. If they had been honest, they would have repented and recanted their deadly errors. As they did not do so, we presume that they were not honest, and had no sense of their duty to the people. In 1907 they prophesied the same way, and were silenced by the events, as we shall see. These facts must be counted against medical orthodoxy.

Dr. Killick Millard, who had served as the M.O.H. for Leicester while this unique experiment was in progress, was the solitary exception; he had the fairness to acknowledge the fact that the experiment had proved a perfect success. He called it the scientifically necessary '*Control Experiment,*' without which the truth of vaccination could not be arrived at. He even modified his own view of vaccination as a consequence. He admitted that vaccination did not and could not protect the *people* and that compulsory vaccination was wrong. This Leicester experiment proved that renouncing vaccination, while relying on Sanitation, is the royal road to freedom from smallpox. The medicos did not like this thesis; they made no comments on these facts.

About this time two eminent doctors, Creighton and Crookshank, went into a detailed study of the subject and arrived at conclusions that demolished the medical case. The latter made a detailed study of cowpox and came to the conclusion that it was dangerous. Dr. Creighton's views were set forth in an article on *Vaccination* in the 9th edition of the *Encyclopaedia Britannica* (1888). Dr Crookshank wrote a book in two volumes, '*The History and Pathology of Vaccination*.' Both were examined as witnesses by the Royal Commission.

This Commission began to take evidence in 1889 and finished its work in 1896. There were two reports, one by the bigoted majority commissioners, and another by the open-minded Minority Commissioners. Though the Commission had been required to consider and report upon alternative measures to deal with smallpox, the majority ignored the question altogether, as will be seen presently.

When faced with the evidence of the Leicester experiment, they would not even look at it, and at the same time declared; 'The experiment had not been tried.' They expressed themselves as follows:

> "The question we are now discussing must, of course, be argued on the hypothesis that vaccination affords protection against smallpox ... ... Who can possibly say that if the disease once entered a town, the population of which was entirely or almost entirely

> unprotected, it would not spread with a rapidity of which we have, in recent times, had no experience?"

It was the duty of the provaccinists to make the experiment; that they did not do so is *their* fault.

Actually the Leicester experiment had proved a brilliant success, and that must suffice for the condemnation of this medical obstinacy.

In their Report these commissioners also tried to enunciate their view of how the protective fluid called 'vaccine' was brought into existence; the following passage was all that they could produce:

> Taking all the various facts into consideration, we *seem led* to the *provisional conclusion* that, under *certain conditions* the tissues of the cow are able to transform smallpox [-pus] into vaccine; that these conditions *may* be such as to lead to the transformation being sudden and complete. But under *certain other conditions—and these seem most commonly to obtain — transformation into vaccine does not take place at all. But what the above conditions are has not yet been clearly made out.* It has been *suggested* that one condition favourable to the change is the extreme youth of the subject. To effect the change the animal must be a calf of not more than three or four months; but this *is not definitely made out.*"

(Quoted from Dr. W. R. Hadwen and Mr. McCormick).

The two clauses, "and these seem most commonly to obtain", "but this is not definitely made out", are alone sufficient to smash the whole case for vaccination," for it is not clearly made out that smallpox pus *is* changed into 'vaccine'. Really it undergoes no change, but takes on additional elements of danger by its passage through animals. This passage reveals that Jennerian cowpox vaccination had, at some time, been quietly dropped in favour of smallpox pus, which the medical mind looks upon as theoretically the proper prophylactic; of that later.

So the Majority Commissioners strongly recommended the retention of compulsion; but having regard to the enormous mass of evidence of deaths and other injuries of vaccination, they agreed with the Minority Commissioners in recommending exemption for Conscientious Objectors; on this point there was unanimity.

The Minority Commissioners went into the whole evidence and recommended the repeal of compulsion; they recommended isolation of cases to prevent the spread of the disease.

When the reports were received, a Tory Government was in power. They did not like to allow any freedom of choice to the masses, whom they looked down upon.* So in 1898 they passed an Act by which the objector had to 'satisfy' a magistrate that he had a 'conscientious objection;' this would be impossible, because the magistrates were all Tories and would not be 'satisfied.' The law was also made more stringent, so as to get a much larger number of infants vaccinated. But repeated penalties were abolished.

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*It is worthy of note that Mathew Arnold in his '*Culture and Anarchy*' described the nobles as barbarians that is, men without culture; their chief diversion was hunting.

In 1906 the Liberal party, which was pledged to relax the law, came to power. In 1907 they passed an Act with a Conscience Clause, which enabled members of the middle class to obtain exemption by making a mere declaration, the magistrates being deprived of their power to refuse exemption. The very poor, especially those dwelling in remote villages, were not benefited by this law. Due to the active educative propaganda of the Anti-Vaccination League, vaccination declined to less than 50 p. c. of births.

Naturally the bigots repeated the same prophesy that they put forth in the case of Leicester. But the laws of Nature paid no regard to those idiots. As sanitation improved, smallpox became less and less, and finally disappeared, just as it did in Leicester.

Thus we have the verdict of history on vaccination. Smallpox mortality began to decline from 1780 and continued to do so till 1853, when the first compulsory law was passed. Then it began to rise again and reached its peak in the epidemic of 1871—72. It began to decline again after 1907 when the Conscience Clause was enacted It was sanitation that abolished smallpox. Vaccination was proved an utter failure, especially by comparison between towns like Leicester and Sheffield; the former, as we know, had given up vaccination, while the latter continued to rely on it, neglecting sanitation, and suffered accordingly.

The basic assumption made by the provaccinists, that one attack of smallpox protects against a second one, was never proved. It was disproved by Prof. Adolf Vogt, who showed by calculations that second attacks are 50 p. c. more than first ones, and that their fatality is very much greater, in some cases even 20 times.

Now we have to look at the silent change effected in the vaccine substance. It is known that among the innumerable disasters of vaccination, infantile syphilis was one. The statistics showed a great increase in deaths from this cause, which was traceable solely to vaccination. The medicos fought against this, even slandering the parents as the source of syphilitic infection, but ultimately the parents were exonerated and vaccination was proved the culprit. The medicos naturally thought Jennerian 'cowpox' was the cause, and so quietly reverted to the pus of smallpox, but passed it through monkeys, rabbits and so on, and finally cultivated it on calves, thus producing what was called 'calf-lymph.' It was supposed that this passage made it less virulent. Perhaps syphilis was thus lessened, but the other disasters continued to occur.

Perhaps it would be more impressive if we gave some concrete instances.

In one case before the magistrates, a father was being prosecuted for not having his youngest child vaccinated. He brought into court another child, four years old, who had been *blinded by vaccination*. A doctor, who was sitting on the bench as one of the magistrates, got down and testified that the blindness was indeed due to vaccination.

One of the numerous ways in which vaccine kills is by what is called generalised vaccinia' or 'overflow of vaccination.' This is a horrible and severely painful disease. A healthy child of a few months old was vaccinated on March 19th, 1918. A fortnight after vaccination, small white spots developed round the principal vaccination place. The doctor to whom the child was shown was not at all alarmed, but only gave the usual treatment. But the sore would not heal. Other white spots appeared elsewhere, and some of them became larger. Then the doctor realised that it was '*overflow of vaccination.*' The child suffered so much that it could not sleep. Inflammation of the throat set in, so that the child could not swallow. The arm swelled enormously, so that it seemed to be joined to the body, and the inflammation spread to the middle of the chest. The child got weaker and weaker and died on April 26th. The death was certified as due to '*generalised vaccinia followed by pneumonia.* So the passage through the animals actually increases the virulence of the original filth. Not all children die of vaccination. But it is always a *gamble,* which the medical conscience is unable to realise for what it is. Innumerable such fatalities have occurred and are still occurring. How such highly toxic filth could be claimed to be 'beneficial' or capable of saving life is impossible to imagine; we must set it down as medical perversity or monomania.

We shall deal later with the medical dogma that the unvaccinated are a danger to the rest. What they have to prove is that the vaccinated are not the real danger. Vaccine is smallpox *plus* many unknown factors derived from the animals through which it is passed; the animals, who are made sick in the process, naturally make their own contributions to the quality of the final product, and about this we have no information.

One point is clear however. The medicos always make this lament: 'England is an unvaccinated country!' But no epidemic of smallpox has occurred down to date, and it is not said that it is likely to occur. Occasionally in recent times, very trifling outbreaks originating from a case of *unrecognised smallpox of a recently revaccinated soldier or sailor* arriving by a steamer from the 'East,' have occurred; but they did not spread like wildfire as predicted by the Majority Commissioners, though the population was unvaccinated. The smallpox went unrecognised only because the medical mind will not think of diagnosing smallpox of a recently vaccinated person! But when others took smallpox the diagnosis *had* to be corrected. Readers should take note of this defect of the medical mind. It shows that they are just monomaniacs; they are a greater danger to the people than the diseases they propose to prevent.

On the other hand smallpox, if not mishandled, as it often is, by foolish allopaths and laymen alike, is really a healthward process, and the knower of this true hygienic science would welcome it as an opportunity for getting rid of encumbering toxic filth. Dr. R. F. E. Austin in his public lecture mentioned above testified to this fact in the following words:

> "*If I could be certain of being attended by a medical man who knew what he was about, I would not mind getting a good go of confluent smallpox tomorrow, because—I know, if looked after properly, I would come out a fitter man than I am at present.*"

One, Dr. John Fearn, M. D., is also quoted to the same effect, at the end of the chapter.

We shall see later that in countries like Mexico, Portugal, Spain, Italy, Greece, Egypt, India, Japan and the Philippines, vaccination has been the cause of more extensive and more fatal smallpox, not less, because these countries have severe laws for compulsory vaccinations and inoculations, brutally enforced. And certainly it is the allopathic medical profession that is responsible for all this.

Vaccine is no uniform product. Its virulence varies with different batches, all called vaccine; of course medicos pretend that all vaccine is standardised. But this is a hypocritical lie. Standardisation is impossible and this has been proved. Otherwise, why the palpable difference in virulence? Many are swarming with disease-germs, while others are less virulent, as has been admitted in *The Lancet*, after examination of many samples, in 1902.

Naturally it happened that unvaccinated people fared better than vaccinated ones. Arnold Lupton, M.P., in his book on Vaccination, wrote as follows:

> On August 31st, 1906, a remarkable article appeared in the *Times* from a correspondent, completely upsetting one of the grounds on which the majority of the Royal Commission recommended the continuance of a

compulsory law. This ground was that unvaccinated people suffered more from smallpox than the vaccinated, and were more liable to have smallpox *fatally*. The *Times* Correspondent was faced with the fact that in many towns, some of them notoriously unvaccinated, smallpox had been *extraordinarily mild*, and usually free from fatal results. It was argued that smallpox was changing its character, and it was feared [by medicos] that English communities would soon protest against maintaining the excessive cost of vaccination in order to deal with a disease that was little more dangerous than chicken-pox."

We have also to see whether the medicos rightly understand the significance of the vital responses to the act of vaccination. They distinguish between 'successful' and 'unsuccessful' vaccinations. They say that if pustules develop on the sight of vaccination, then it has been successful, but that if there is little or no response, it has been unsuccessful. Is this right?

The truth is that vaccination is *never* successful. The significane of the vital response is due to the natural vital reaction to external agencies. The healthy body vehemently protests against any effort to put poison into it. In the language of the medicos, the healthy, body is naturally *allergic* to these disease products. This act of protest is a proof of an abundance of vitality. The absence of this protest is a proof that the body is below par in health, that the vitality is low. Neither 'successful' nor 'unsuccessful' vaccination gives any immunity. It may be said that the person who is said to be successfully vaccinated was already immune to smallpox. But even this is not universally true, for perfectly healthy persons are rare; what we have are only degrees of good or bad health.

Some medicos said that the 'unsuccessfully' vaccinated person is already immune and must not be vaccinated again. But this view did not appeal to the medical mind, because in that case he will pay no more fees for being vaccinated. They insisted upon the vaccination being repeated till there was a successful vaccination. This was a foolish and dangerous thing to do. In only a few cases was a successful vaccination reached. In most cases the only effect was the *saturation* of the blood and tissues with the vile product of medical superstition, and the consequent ruin of health. Dr. Lindlahr gave an instance of a girl who was thus vaccinated twenty times, with the result that her health was ruined utterly.

Incidentally we must take note of the fact that there are two kinds of immunity, an immunity by a high degree of health, and an immunity by a low level of health. In the former case acute diseases like fevers or febrile diseases are likely, but because of the high level of health the diseases would be easily gone through with a rise in the health-level. In the latter case chronic diseases are sure to arise, and not acute, febrile diseases like smallpox. This kind of immunity is therefore not desirable. If one such unhealthy person be vaccinated, his vaccination is very likely to be 'unsuccessful.' The truth is that all vaccinations are necessarily unsuccessful.

Naturally, after the partial victory of the Conscience Clause, the antivaccinists began to agitate for a legal guarantee of the safety of the 'lymph.' This demand was felt to be reasonable; but the official medicos were hoping against hope that a really 'safe' vaccine could be concocted, and so took time to make their decision. It took a long time for them to realise the unpalatable truth, that *vaccine is by nature toxic and deadly and cannot be rendered safe*, and finally it was admitted that the 'lymph' could not be guaranteed safe. From this time forward it was only a question of time for the final victory to be achieved, the repeal of compulsion.

In 1922 a new complication of vaccination came to be reported*. This was an affection of the brain, 'encephalitis lethargica,' commonly called 'sleeping sickness,' because the patient lies in a continuous coma till death, which comes in about four weeks. About half the total number of cases were fatal. And this has been a regular feature down to date, notwithstanding all medical devices to lessen it.

The same problem arose in Holland; but on the advice of the medicos, the government suspended compulsory vaccination from year to year, and this went on for about 12 years, and smallpox became less, not more.

The British medical officials tried to exonerate vaccination by means of investigations, behind closed doors, by departmental committees. But this effort failed, and at last they accepted defeat; to prevent or lessen such mishaps for the future they ordered further dilution of the lymph; they also reduced the number of insertions to one, which had been stigmatised previously as a farce of vaccination. But these modifications did not have the intended effect. Cases of death by sleeping sickness continued to occur, and are being reported down to date.

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* The actual number of cases that occurred was at least 10 times as many as the number reported, because of the undeniable anxiety of the medicos to save vaccination from reproach.

The reason is the fact acknowledged by Sir James Paget, that vaccine is toxic filth, which produces a *morbid* state of the blood and tissues. As the blood goes everywhere, it circulates in the brain and poisons some of the nerve centres or delicate nervous tissues of the brain and this leads to a state of collapse which ends fatally. If he survives, he is no longer the person he was before.

Why did not the government, at least then, gracefully acknowledge the plain truth that socalled vaccine is only toxic filth and withdraw all public support from the practice? The answer is that a great amount of capital had been invested in the manufacture of vaccine, and all these estimable gentlemen would be impoverished; the medical department is being run for *their* benefit.

But the more conscientious medicos began to to feel uneasy. They began to speak out, saying that this dangerous measure is all the more improper—that it would even amount to 'constructive murder'—seeing that smallpox had given place to an illness not more serious than chickenpox.*

In 1928 Dr. Major Greenwood, an Epidemiologist and a Statistician, publicly declared:

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*This change in the severity of the disease would not have ta place if vaccination had continued to be compulsory.

> "*The price of compulsory vaccination has to be paid in lives and there is no guarantee that the saving of lives would exceed the price paid.*"

Dr. Walter Carr, in his presidential address to the Medical Society of London in 1928, said:

> "Evidently our views about vaccination are changing; they would change even more quickly, had it not become a part of the official creed established by law and therefore as *dogmatic* and as difficult to alter as the Athanasian creed* itself."

The officials seem to have been thinking that the Conscience Clause made it unnecessary for them to do anything. But in the end they came to see that compulsion put them in a false position. They hoped to succeed equally well by 'persuasion,' using less conspicuous methods. So in 1946 compulsion was repealed by a clause in *The National Health Service Act*, which came into force in 1947. It was some time after this,—when our country had become independent,—that 24 British doctors submitted a petition to our governments praying that they concede the same liberty to us, which they had won by nearly a century of struggle. Of course our health departments put it in their waste paper baskets! The reason was that here there was no National Anti-Vaccination League or its equivalent to fight for our God-given liberties.

The National Anti-Vaccination League for England does not consider that its work is finished, because the deliberately false propaganda of the medicos on a multitude of questions has to be countered from time to time. 'Eternal vigilance is the price of liberty,' is a wise saying. The League's goal now is the disestablishment and disendowment of medical prophylactics. But it is now becoming apparent that the removal of this false system from its present position as the State System of Medicine is the only way to safeguard health-freedom.

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*The Athanasian creed was a dogma of the Christian church which had been the cause of many unchristian wars. To this day it remains unchanged and it is thus an apt simile of the medical dogma of vaccination.

On the European continent vaccination fared in exactly the same way. In 1834 the Prussian government passed very severe laws for vaccination and revaccination. But till 1874 there was the reverse of sanitation, and when the German Empire came into being, the laws of Prussia became the laws of all Germany. In 1871,— Dr. Lindlahr writes—there were 120,000 smallpox deaths in Germany, though 96 per cent of the population had been vaccinated, most of them revaccinated shortly before they took the disease. The sanitation reforms of 1874 reduced the incidence of this disease and other diseases. In 1888 Prince Bismarck, the German Chancellor sent an address to all the German governments saying: *The hopes placed in the efficacy of the cowpox virus as a preventive of smallpox have proved entirely deceptive.*' He also mentioned that numerous eczematous diseases, even those of an epidemic nature, were attributable to vaccination.

Dr. Lindlahr in his discussion of the subject says:

> "The question is now in order why, of all the dreaded plagues of the past, smallpox alone survives to this day. The answer is, *on account of vaccination.* If

scrofulous and syphilitic poisons were not artificially kept alive in human blood by vaccination, smallpox would by this time be as rare as cholera or yellow fever."

A sample of how vaccination keeps alive and aggravates smallpox in Europe will be seen from the following table of smallpox mortality during ten years, of twelve countries, prepared from statistics supplied by the League of Nations.

SMALLPOX DEATH-RATE PER MILLION
DURING 1919—1928

1.	England and Wales	0.46
2.	Switzerland	0·50
3.	Germany	2· 1
4.	Belgium	2· 1
5.	Austria	2· 4
6.	France	2· 9
7.	Poland	10· 3
8.	Czeckoslovakia	23· 4
9.	Rumania	47· 4
10.	Spain	65· 7
11.	Italy	101· 1
12.	Portugal	386· 0

Here we see the difference that the reliance on vaccination makes, whether with or without sanitation. The first two countries have good sanitation and no compulsory vaccination. The last six countries have compulsory vaccination, without sanitation. The middle four countries have both. The above table shows that the order of merit is in the order of reliance on sanitation. Those countries that rely on sanitation alone, without compulsory vaccination, have practically no smallpox. Those that rely on vaccination alone have enormously more smallpox mortality. Those that rely on both stand midway. This is a statistical demonstration of the vast superiority of the Leicester policy of reliance *exclusively* on sanitation. In the four middle countries it is sanitation that is keeping down the mortality, while vaccination shows itself in the comparatively greater mortality from smallpox.

We learn from the books that Australia has no compulsory vaccination and has practically no smallpox. The moral of this is best stated in the words of Dr. Lindlahr: '*Quit sowing the seed, gentlemen, and you will cease reaping the harvest.*' Vaccine is *obviously* the seed of smallpox.

Other countries that rely on vaccination and neglect sanitation have fared equally badly. Among these we may mention Mexico, Japan, the Phillipine Islands and our own country, to which we shall come last of all.

In all those countries Draconian laws are in force, and vaccination and revaccination are carried out to the full satisfaction of the medical overlords. The epidemics are coming, the incidence of smallpox is heavy, and the case-mortality is abnormally high, about double the highest rate before vaccination; the latter was never more than 18 per cent; the rates in these countries is 35 per cent or higher.

Vaccination in the armies of the civilised countries, where sanitation fails, gives the same very high mortality rates.

In our own unfortunate country it has been seen—and even confessed—that vaccination has no effect at all on smallpox epidemics, which occur due to seasonal and other conditions; and the fatality rate is much higher than before vaccination, for the obvious reason.

We know that smallpox, being a tropical disease, will always remain with us. Our contention is that it ought not to be aggravated by deliberately sowing smallpox under the false pretext of preventing it.

It is within the remembrance of very old men—like the author, who is now in the 77th year of his life—that smallpox was a very mild disease, not at all the problem it has since become in the hands of the foreigners and their *chelas*, the Indian allopaths. Confluent smallpox was exceedingly rare, and the malignant form was unknown. That it has become a problem is due to the medical policy of violence, which has been shown in the previous chapter to be altogether indefencible.

What effect vaccination has on epidemics of smallpox will be seen from the following sample. In Calcutta, during 1943 and 1944, there was mass vaccination of the inhabitants according to the usual routine. If vaccination had any ameliorative effect it must have been manifested in preventing epidemic smallpox in the years 1944 and 1945. But in these two years there was a continuing epidemic and the total deaths for the two years amounted to 11,560; this information was elicited by question in the British Parliament by Mr. Viant, which was reported in *The Vaccination Inquirer* for March-April, 1953.

It would be good to take note that an epidemic does not occur every year, but as a rule at intervals, which vary, because, the susceptibles having got the disease and died or recovered, there are no susceptibles for a few or many years afterwards. But the ignorant medicos attribute this *natural* subsidence of the disease to mass vaccinations in the preceding years.

Our task is greatly simplified because in the early years of vaccination the medical officials seem to have been a great deal more human and honest than they were in the days when Major R. F. E. Austin served in this country, whose outspoken condemnation of medical statistics has been quoted before. Those honest officials of the early times have recorded, in the governmental blue books, confessions of the utter failure of vaccination, which have come to our knowledge through their being quoted by the Minority members of the Royal Commission mentioned before.

The following is from the Government's publication, *Sanitary Measures in India*, Vol. XIX, page 168:

> "Ten years' statistics afford no evidence that vaccination affects the *usual* epidemic course of the disease; and hence this fact in face of the extensive vaccination work of the present and past years, appears to lead to the conclusion that, *in its epidemic form, smallpox must be met by improving the sanitary condition of the people*;"

In *Sanitary Measures in India*, 1879-80, page 142, there was the following passage:

> "Smallpox in India is related to season and also to epidemic prevalence; *it is not a disease, therefore, that can be controlled by vaccination*, in the sense that vaccination

> is a specific against it. *As an endemic and epidemic disease it must be dealt with by sanitary measures.*"

The Report of the Army Commission of the Punjab for 1879. (page 186) has the following:

> "*The whole Indian experience points in one direction, and this is that the severity of a smallpox epidemic is more closely connected with sanitary defects,*—which intensify the activity of other epidemic diseases [also]—*than is usually imagined, and that to the general sanitary improvement of the towns and villages must we look for the mitigation of smallpox, as of cholera and fever.*"

Thus it appears that the medical officials of about 75 years ago in India had a far greater sense of responsibility than have those of today. As compared to those men, the men in power today appear to be not human beings at all, but rather a brood of Satan let loose on us from Hell. Even Dr. A. Srinivasan, whose confession has been quoted, is for continuing this medical tyranny for ever, even after more than 150 years' experience of the use of 'dilute smallpox pus.' That we do not feel at ease under a regime dominated by these men is but natural.

A more recent confession is one made by Major A. J. H. Russell, D. P. H. of Madras in 1924, in a memorandum to the local government:

> "It is a matter for *serious* consideration *why, in spite of a large vaccination staff, the public are still subject to serious epidemics, and* why *these epidemics run an uncontrolled and uncontrollable course.*"

These confessions are conclusive on the main point at issue. It is not however to be expected that medicos would be able to see that, of all things, vaccine, being smallpox pus, would rather ensure the occurrence of epidemics and cause the disease to become more fatal.

More recently, in 1943 or thereabouts, Col. Short, Director of the King Institute at Guindy, addressing the Rotary Club, had the courage to say:

> *In the last resort, diseases such as cholera, plague, smallpox, malaria et hoc genus omne, will never be eradicated by vaccines or their like ; they can be conquered only by the fullest application of measures of general sanitation.*"

It must be noted that medicos, who are capable of rising to this height of frank confession of the abuses and failures of their own 'science,' are naturally very rare; they were not so rare formerly, but they have now become extremely rare, and, as medical 'ethics' become more and more rigid, such frankness and truthfulness would be completely suppressed.

Because whole populations are being vaccinated and revaccinated at very short intervals, it is now chiefly the vaccinated that take the disease. This was pointed out by Miss Loat, Secretary of the League, in an article contributed to *The Life Natural*, Vol VI, wherefrom the following passage is taken:

> "In every report, more than half of the cases are admitted to have occurred in vaccinated people. In some of them it is admitted that *recently vaccinated children have been amongst the smallpox victims.*"

It may be stated here that Major Austin had seen the confessions, quoted above, in the blue books, while he was serving in Hyderabad; he said so in the course of a public lecture in London and declared he could never understand why, even after those clear confessions, the medical department continued to inflict this toxic filth on the people.

Epidemics of smallpox are *seasonal*, as pointed out in one of the confessions quoted before. Seasons of drought, due to delay of seasonal rains, are those in which epidemic smallpox appears, and the epidemic does not subside until sufficient rains have fallen to drench, wash and cool the earth and the atmosphere. If somehow the scarcity of water could be remedied, the epidemic would stop sooner, not otherwise. But what the authorities do is just to vaccinate all the people indiscriminately, but otherwise leave them to their fate. Observation of the course of a few such epidemics would be enough for them to know this. But it seems to be no one's duty to make such observations.

These mass vaccinations during smallpox epidemics have been condemned by observant, scientifically minded doctors, as certain to cause smallpox of the vaccinated. It has been found on inquiry that many of those, so vaccinated, die of smallpox, but these deaths are not recorded as smallpox-deaths. The following passage from the evidence of Prof. Adolf Vogt of Switzerland, given before the Royal Commission, is here relevant:

> "The coincidence of variola (smallpox) with the vaccine disease has, ever since the introduction of vaccination, been of such frequent occurrence, that experienced authorities like Ligendre, Gintrac, Rilliet, and Barthez

> and many others have expressed themselves against *all* vaccination in epidemical times. Yet it is precisely at the period of smallpox epidemics that the vaccinators' business is found most flourishing. And so subterfuges were resorted to. The wretched offspring of vaccination *and* variola had its name changed, and in order to withdraw him from the inspection of the inquisition, received the new names of 'variola vaccinia secondaria,' 'vaccinoid,' 'vaccinilla,' 'varioletta,' etc. These forms of the disease were declared to have little in common with the genuine smallpox." (From '*The Vaccination Controversy*' by H. Dennis Taylor).

The medicos have also a convention that those who get smallpox within 13 days after vaccination are to be registered as 'unvaccinated.' In this way a large number of deaths from smallpox are taken away from the vaccinated class and added to that of the unvaccinated. It is said that the vaccinated person had smallpox in its incubation-stage; but 13 days is an absurdly long time for incubation of an acute disease; the period would be one, two or at the most three days. The purpose is clearly to falsify the statistics, so as to '*save vaccination from reproach.*' Writers quote Dr. May of Aston, who wrote in a medical journal of Birmingham, that it is proper for a medico to lie, when needful, to 'save vaccination from reproach.' We need have no doubt that those vaccinated during an epidemic get smallpox *because* of their vaccination, because, according to Dr. A. Srinivasan, vaccine is only diluted pus of smallpox.

We have already mentioned the petition by the 24 British Doctors to our central and other governments to give up compulsory vaccination. That the governments paid no regard to the evidence and arguments set forth in the petition shows them up as having no sense of responsibility.

Dr. Killick Millard, who had served as M. O. H. of Leicester during the period of its great experiment in sanitation without vaccination, has given it as his opinion that what *we* in this poverty-stricken country need is not vaccination, but sanitation. This opinion may be taken as confirming the view expressed in the passages quoted from *Sanitary Measures in India*.

We have also on record a categorical admission by the Madras 'Health' Minister that what Dr. Killick Millard said was right. The following is what he said in the Legislative Assembly in February 1955 during the discussion on the Vaccination Exemption Bill.*

> "In England compulsory vaccination has been altogether abolished and there are now no epidemics of smallpox in that country. This is due to the fact that the English people live in very clean and highly sanitary conditions, get wholesome food and are cleanly clothed and decently housed. The Madras conditions are very different. The people of Madras do not have good food to eat in proper quantities and they live in unclean and insanitary localities. *Therefore smallpox breaks out in Madras.*"

The statement is true as far as it goes. Even as it is, the contrast reveals the true cause of epidemics.

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* This Bill provides for exemption subject to *isolation* as prescribed by the local medical officer; so the exemption is not on the same lines as the exemption allowed in England under the Conscience Clause of 1907.

But to bring out the full significance of the facts stated we need to remember that between 1853 and 1907 the English were exactly in the position in which *we* are now, and the consequence was that smallpox, which had been declining up to 1853, began to increase, and in 1871 and 1872 there was the greatest epidemic of all. Sanitation was provided for by a law of 1875, but chiefly due to medical obstructionism it was not availed of for some time. After 1907, when the Conscience Clause was enacted, vaccination declined, and sanitation began to improve and the two causes *combined* put an end to epidemics of smallpox. Thus the position in the whole of England approximated to that in Leicester. If the government instructs our municipalities and corporations to follow the example of Leicester, epidemic smallpox would cease, and they would then see that no medical nostrum is necessary.

History tells us of two conscientious medicos who expressed the abhorrance of vaccination unmistakably. In Mr. Lupton's book it is stated that one, Dr. Collins, because of his conviction that vaccination did great harm and was ineffectual for preventing smallpox, resigned his post as Public Vaccinator, an extremely lucrative position. Mr. McCormick mentions that another, Dr. Bell Taylor, was so impressed by the mischief wrought by vaccination that he left a considerable sum, £ 15,000, to assist Anti-Vaccination propaganda. The opinions of other medicos and a few eminent men, whose views are worthy of high regard, against vaccination will be given in an appendix at the end of this book.

In 1938 the author sent a challenge to the then Chief Minister of Madras, Shri C. Rajagopalachari, (who is now ably opposing the mass B. C. G. vaccination now being inflicted on the people), demanding that he should guarantee the *harmlessness* of vaccinations and inoculations. He did not even reply. Perhaps he believed that we common people ought not to sit in judgment on the medicos, that we ought to believe in the infallibility of these disciples of a foreign pseudo-science.

The men in power now (in May 1956) at the centre and the states of the Union profess unlimited reverence to the name of Gandhiji, whom they style as 'Mahatma,' who described this foreign system as a *Satanic Science* and also abhorred the foul black magic of vaccinations and inoculations, himself being a firm believer in the Hygienic Way. But these men worship that Satanic Medicine and persecute those that reject its false teachings ! Is this not sanctimonious hyprocrisy ?

The subterfuges resorted to by the orthodox to maintain their false prestige are a great many. In all these the truth of their dogma is taken for granted, and so they are all modes of 'begging the question,' which is a logical fraud. One of these has been noticed already —the assumption that a person who has been vaccinated is assumed to be unvaccinated if he takes smallpox within 13 days of his vaccination. The rest are given in order as follows :

If, being vaccinated, you get smallpox mildly, then it was vaccination that mitigated the smallpox. If you had it badly, but survived, it was vaccination that saved your life. If you died, then you were not properly vaccinated!

Medical statistics are not accepted by us as reliable for various cogent reasons. The chief reason is that the statistics were prepared by the very men who were profiting by the practice and were interested in concealing the truth about it. Mr. Taylor in his book remarks on the fact that the preparation of the statistics "had never been put upon a reliable and scientific basis under the supervision of a proper department under the Registrar-General." Another defect was the false assumption that smallpox was not affected by sanitation,—that whether one lived in sanitary or insanitary conditions, he was equally liable to take smallpox, if unvaccinated. But this is not true; slumdwellers, whether vaccinated or not, get smallpox, get it badly and die in much larger numbers than those dwelling in decent houses in sanitary surroundings. Honest statistics would therefore show the two classes in different columns. But this was never done; it is not done even now in our country, nor anywhere else.

Evidence was given before the Royal Commission by Dr. Henry Blumberg, M. D., Medical Superintendent of the Children's Sanatorium at Southport, about medical statistics as follows:

> "I myself doubt the statistics for many reasons, which it would be invidious to mention. *I doubt that those men who have a vested interest in anything would be proper persons to make statistics for it.* You would not trust

publicans, for instance, to give statistics of the drunkenness in their public houses "

Much later Major Austin, who had served as an Army doctor in India, denounced the statistics in these words:

"*Why do you take any notice of their statistics? You do not know the people who compile them. I do, and they are all the most unconscionable liars. I have seen them at it.* (*From the Vaccination Inquirer, July-August, 1944*).

Fatal cases of vaccinated smallpox were taken out of the vaccinated class and either added to the unvaccinated class, or put into a third column headed 'Doubtful' or 'Not Stated.' The excuse was that the vaccination marks were not visible, these having become invisible because the cases were of confluent smallpox. If they cared for the truth there were the registers of vaccination; but these were not consulted. The Minority Report of the Royal Commission censured them for not doing so.

Actually in all insanitary cities, whether well vaccinated or ill-vaccinated, it was the slum-dwellers that got the disease and died in very large numbers, the dwellers in healthy quarters being scarcely affected.

We do not take these cooked statistics into consideration, and we can afford to ignore them, if we take whole countries over long periods of time, as we have done in this chapter.

The British Health Ministry recently gave evidence of its waning faith in vaccination by refusing to make it necessary for passengers from abroad to produce certificates of recent vaccination. (Other countries, including Pakistan and ours, have made this necessary).

The reason given by the British Ministry was that three trivial outbreaks of smallpox had occurred in Britain recently, each started by a recently revaccinated passenger arriving with smallpox, which, being wrongly diagnosed—according to the medical convention—as chickenpox, had spread among the inmates of the hospital; but the outbreak did not become epidemic, though the local population was unvaccinated.

That compulsory vaccination in our country is criminal will be seen from the occurrence of fatal disease following vaccination. There was a case of death from sleeping sickness, immediately following vaccination, of a child of less than three years in the house of a neighbour of the author, which was reported in *The Life Naural*, Vol. VI, p. 171. In Madurai a grandchild of a schoolmaster was killed by vaccination in the year 1937; the fact is well authenticated by letters by the grandfather to the authorities, a printed copy of which is with the author. Dr. D. R. Shenoy, L. M. P., of Chalapuram, wrote a letter to the *Hindu* complaining of the terrible suffering of a grandchild of his, due, in his opinion, to excessive vaccination, of which the author has a cutting.

Shri S. A. S*a*mbasivam Pillai, a congressman of Tanj*a*vur, during the thirties of the century, issued leaflets giving evidence of 25 vaccination murders. He was later compelled to stop doing this.

A Sanitary Inspector in a city in the south admitted to the author in conversation that among the poor in that city vaccinated children suffered terribly due to severe consequences of vaccination, but fearing he had been indiscreet, concluded by saying that there were no deaths; but when the author sternly told him he was lying, the man was unable to deny it.

That these facts are not taken notice of by the officials shows that the will to do justice to the people is wanting.

In countries like Mexico, Japan and the Philippines, vaccination has failed even more signally than here, because excessive reliance was placed on vaccination. In those countries there are stringent laws for vaccination and revaccination without limit, which are rigorously enforced, because there are no Anti-Vaccination Leagues there to educate the people. There epidemics have occurred frequently and are still occurring, and the fatality rate is abnormally high, often as high as 35 p.c. and sometimes higher, whereas the prevaccination rate was never higher than 18 per cent.

Those who feel the need for more detailed study may obtain books and booklets from *The National Anti-Vaccination League*, 2nd Floor, 26/28 Warwick Way, London, S. W. 1.

Weak-minded people might still be tempted to get vaccinated when there arises 'fear of infection.' We remind them that the consequences of vaccination are unpredictable, as shown by Dr. Ballard, and that smallpox itself might be caused by it. Our advice to them is to reform their habits of eating according to the teachings given here, if they have not done so already.

Even a little change for the better may be the means of averting great danger, as stated in a verse of the Gita.* Susceptibility to disease arises, not simply from the presence of morbific matter in the body, but from the promise of its increase, due to continuing to live unrighteously; but if some sufficient change for the better is made in the habits of living, the danger will vanish.

If vaccination has been submitted to, then let the filth be washed off at once with cool water, and a bandage tied over the place with wet earth or cloth. Fasting or other measures of Vital Economy, and a highly positive diet will help to eliminate the filth. A steam bath or two might be useful.

2. PASTEURIAN PROPHYLACTICS

What has been said about vaccination for smallpox applies with equal force to the later prophylactics, (called inoculations in England, and vaccinations in France), because these latter were only imitations of Jennerian vaccination, and were substantially the same from the hygienic point of view, being merely methods of implanting filthy disease-products into the living body. The difference was purely theoretical, or rather imaginary, because there was no logical connection between the theory and the practice based on it. The theory was the germ theory of disease; if it were true, all that was necessary was to avoid giving rise to occasions for the multiplication of germs inside the body. Germs multiply in conditions of filth. So all that was neeessary was to maintain a high state of internal cleanliness, which would mean positive health. In this context we may note the clear pronouncement of Dr. Robert Bell, M. D., who said:

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* स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

" *Cleanliness is next to Godliness. It is equally true that filth is incompatiable with health.*"—(From *Why Chronic Disease* by J. C. Thomson).

Evidently this doctor believes that *health* is the only true prophylactic. But the aim of the theorist was not that; he had made up his mind to imitate Jenner's quackery and the theory was there only to give it a scientific, colour.

The originator of this theory and practice was a Frenchman named Pasteur. He was just a chemist, not a medical man. So it may be presumed that he committed the mistake pointed out by Dr. Alexis Carrel,—the application to biological problems of a view of Nature limited by the chemist's outlook. It is notorious that what happens in a test-tube in a laboratory is no guide to an understanding of what goes on in a living body.

Since Pasteur's character is relevant to this inquest, we have to see what is known of it. The truth about Pasteur is set forth, with evidence derived from authentic records, in a book, '*Bechamp or Pasteur*' by Douglas Hume. We learn from this and other sources that Pasteur was not a man of high character; he was not a S*a*ttvika person. He was intensely and impatiently ambitious, and must therefore be set down as a R*a*jasic person. Also he was ill-qualified for logical reasoning.

In his conduct towards those whom he regarded as his rivals or enemies, he behaved as a bully and a scoundrel. One of his admirers, an American named Paul de Kruif, did not conceal the fact that on one occasion at least he resorted to an acted lie, to neutralise just criticism, due to the spectacular failure of his method in many places. By good luck he had become a favourite of Louis Napoleon, Emperor, a man of shallow mind, and used this fact to cow down his opponents.

The fact of the existence of germs,—creatures so small as to be visible only under powerful microscopes—was not known to him in the beginning. That fact came to his knowledge only by reading a memorandum submitted to the French Academy of Sciences by a medical man and a scientist, Prof. Antoine Bechamp, wherein the latter had described in detail some experiments in fermentation of a sugar-solution, in which these microscopic creatures were seen by him. Pasteur stole the discovery and gave it out as his own in a memorandum to the Academy, of which both were members. When Bechamp at a meeting of the Academy asked him point-blank to admit or deny that he had seen his—Bechamp's — earlier memorandum, Pasteur became speechless and fled from the place.

Bechamp did not think it scientifically proper to frame any theory about germs at that time. The science called Bacteriology could not be brought into existence without laborious experimentation and observation that would need the devotion of a lifetime to carry out. So he set to work patiently with the help of a few devoted disciples, for the rest of his life; it was only in the year previous to his death that he proclaimed his conclusions, which happened to be very much in agreement with those of our own Hygiene.

Bechamp's conclusions were the following. Germs as such do not exist in free Nature, except under special circumstances—of fermentation or putrefaction. What exists always is a primal substance having the potentiality of becoming living substance, which he called microzymas. They exist in the chalky strata of the earth, and can, under favorable circumstances, unite to form germs or body-cells, according to the kind of food presented to them. In conditions of healthy living the germs are perfectly harmless. They change into disease-germs only where the food is unwholesome or eaten in an unhygienic way.

But Pasteur was impatient to start on a career of wordly success, just like his English prototype Jenner. He could not afford to wait. Perhaps he thought himself a genius. He perfunctorily made some further observations and then, in great haste, knowing nothing more about germs than that they are to be found in the blood of a sick person, announced his 'famous' theory that all diseases are the work of germs, which he called microbes. And as part of this theory he made a number of assumptions, which he never even tried to verify, and which were all subsequently negatived by later bacteriologists. One of these was that there were innumerable species of germs, one for each disease, though the fact was that all germs were of only one species, but capable of changing according to the medium in which they live; their forms are not fixed, like those of cats and dogs. It is for this reason that germs are influenced by the healthy or unhealthy condition of the body, so that it is more true to say that *the man infects the germ, than that the germ infects the man*, as suggested by George Bernard Shaw; the germ has no control over the conditions in which it lives, whereas the man has.

When asked for proof of his theory, Pasteur arrogantly replied: "Future science will furnish the proof." Future science demolished this theory. It now remains only as a dogma.

Pasteur's theory was accepted by the majority of the medicos in France and outside in the same way as Jenner's theory—that cow-pox was smallpox of the cow—was accepted, and for the same sordid reasons.

It will be shown later that Pasteur's theory was the child of ignorance, because at that time practically all the medicos were unaware of the relation between food and health, a truth that came to be known for the first time by the Nature-Healers, who taught that food must be natural. To the general public this truth was made known chiefly by the spectacular demonstrations, by experiments at Coonoor, by Dr. Sir Robert McCarrison, which will be narrated here in due course.

Pasteur's theory could be proved or disproved by the answer to the question: 'Does the disease-germ precede the disease, or does the disease precede the germ?' It never occurred to any one at that time to raise this question. Prof. Koch of Germany raised a series of other questions, which were relevant, and Pasteur accepted the propriety of those questions. These were called Koch's postulates, but none of them were ever fulfilled; Dr. Bayly in his book on the Germ Theory quotes *The Lancet* of March 20th, 1909, where it was said that, "we cannot rely upon Koch's postulates as a decisive test of a causal organism." And since those tests were abandoned, there are no tests by which the truth of the theory can be established.

The fact is, summing up all the available evidence, there are diseases without the supposed causative germs, and germs without the diseases they are supposed to cause. Often the disease begins, proceeds on its course and comes to an end without the germ ever coming into being. And there are socalled disease germs residing in the body for long periods, without any disease being caused. And identifying the germ is difficult.

Where the germs do come into existence, they do so, not before, nor even at the commencement of the disease, but sometime later. As Dr. Bayly says, "In nearly every instance the alleged causal organisms, are found present only when necrosis [destruction] of tissue has already set in (*e. g.*, Diphtheria, Tubercle, Typhoid, Cholera, etc.) thus giving support to the theory held by many, that the function of the bacteria fooud in association with various diseases was to act as scavengers to aid in the breaking up and rendering innocuous of dead and dying tissue, in a similar manner to the way in which in nature they convert filth or dead organic matter in the soil into harmless constituents, a process we take advantage of by employing them in the treatment and disposal of sewage." Dr. Bayly's booklet conclusively proves that the theory has no scientific foundation.

The following historical facts taken from this booklet are instructive.

When Robert Koch claimed the discovery of the Cholera Bacillus, the challenge to his claim was taken up by Pettenkofer, who backed his arguments by swallowing a whole tubeful of Cholera germs, containing enough of the *comma* bacilli to poison a whole regiment. *Nothing happened.*

In 1917 Dr. Fraser described a series of elaborate investigations in the *Canadian Lancet*. "He was led to make his experiments through noting the frequent *absence* of germs at the onset of disease, when naturally one would expect them to be present if they are, as alleged, the cause." In these investigations, large numbers of bacilli supposed to be causative of different diseases, diphtheria, typhoid and pneumonia were swallowed by Dr. Fraser and his volunteers. "The investigation covered about two years, and forty-five different tests were made." "As the tests were carefully made, they prove that there is not the danger from germs that bacteriologists claim." The explanation is that "bacilli washed clean and injected are innocuous." What causes disease is never the germ, but the toxic filth in the culture fluid, which is injected. To prove the theory it should be shown that the germs alone, washed clean and free of the associated toxic filth, would cause disease when injected; but this was never done by the orthodox.

Dr. Semmelweiss of Vienna, long before Pasteur's time, demonstrated the fact that filth is the cause of disease and of disastrous consequences. He introduced the rule of maximum cleanliness in obstetric practice, and thereby enormously reduced the mortality of mothers in lying-in hospitals. As at that time germs had not become known, no precautions were taken against them. But the truth is that even in reasonably clean water germs are present.

In our hygienic practice we do NOT take any notice of germs. We drink fresh reasonably pure water and fresh raw milk, and nothing happens. Medicos, from fear of germs, strongly advise the use of pasteurised milk, the germs in which are killed by heat-treatment. But we strongly disapprove of this treated milk, because it is not the same as the milk it was before, but has undergone a change for the worse.

For bandages we use ordinary clean water, earth or cloth, not sterilised. And the healing of wounds is much more rapid and perfect than it is in hospital practice. As to the germs, it has even been found that their presence is necessary for the healing process, that in their absence wounds do not heal. Dr. Bayly writes: "..... ....so far from being harmful, it has been contended by competent authorities that the presence of bacilli in ulcerative and similar conditions is beneficial to the healing processes."

The fact that 'antiseptic' surgery, in which powerful germicides were employed to kill germs, became thoroughly discredited, 'aseptic surgery' being resorted to in its place, is another proof that the theory is false.

Germs are just nomadic creatures living on slimy mucus in some passages, where they are allowed to live, like the street dogs of our towns. In healthy blood they cannot live; nor can they approach the body-cells in healthy tissues. These are endowed with electric charges, and if germs approach them they would be electrocuted, and they seem to know this, and keep at a safe distance. It is only in advanced states of disease that they come into existence, perhaps by the transformation of sick body-cells into bacilli. Then they serve as scavengers and thus serve a useful purpose. When the waste matter is eliminated the germs also are eliminated with it.

The practically unlimited power of Life to deal with and expel enormous masses of germs is exemplified by Dr. Couzigou in his book, '*Tuberculosis and Vaccinations*' where he says that out of the total mass of stools passed out of the bowel, only a fourth is food-residue, the remaining three quarters being made up of dead and dying germs.

The complete refutation of the germ theory came by the experiments of Dr. Robert McCarrison, M. D., who was afterwards knighted, and became Sir Robert. For us hygienists this was no new knowledge, because from the very beginning it had been known that food has an intimate relation to health. But this truth came to be known to the general public only after he published the results of his work.

McCarrison, while serving as a medical officer at Gilgit in the northwest of Kashmir, became acquainted with a semisavage people inhabiting what was known as the Hunza Valley, about 60 miles away, northwest of Kashmir, who astonished him by their superb health of mind and body. They were also free from those serious diseases of modern civilisation, to which the people of western Europe were subject; among them there were no cases of constipation, appendicitis, dyspepsia, neurasthenia, cancer or disease of the heart. They were robust and agile even at an advanced age. After thorough inquiry and observation he concluded that this superb health was the effect of their food, the quality of which was due to their excellent agriculture.

The Hunza agriculture was of the kind advocated by an original genius, Sir Albert Howard, who demonstrated at Indore in a Government Agricultural Farm the truth that manuring the soil with natural animal waste, like cattle dung etc, made into what is known as 'compost manure,' is the best for soil fertility and for the highest health-value of the food produced for animals and for men. He also demonstrated that chemical artificial 'fertilisers' not only destroyed soil-fertility in course of time, but also that the food thus produced had no health-value and made the animals liable to diseases, such as the foot and mouth disease. Cattle fed on fodder grown on soil manured with compost manure were free from disease; not only that, they did not contract the disease by rubbing noses with cattle suffering with the disease, due to being fed on such poor fodder. The Hunzas not only used such manure, but made sure of the remineralisation of the soil by adding to the soil the pulverised particles of rock brought down by the rains.

The foods produced and eaten by the Hunzas included wheat and grams and a great variety of vegetables and fruits, which had a high degree of health-value due to this agriculture. And they ate it all according to the laws of Natural Hygiene. That is, they ate *wholemeal* bread of wheat; some of the vegetables they ate raw, and the rest they cooked *canservatively*. And they ate all the fruits also fresh and raw.

McCarrison had not the slightest doubt that the Hunza food was the cause of the Hunza health. He naturally wished to impart this knowledge to his fellow-medicos. But he knew that their firm faith in the germ theory would not allow them to consider the facts with an open mind. Now the fashion was to demonstrate any new truth by feeding experiments on large numbers of animals in a laboratory for a number of years. And he thought that if he could demonstrate his discoveries in this way he would be able to convince them.

So he got an appointment as Director of Nutritional Research and in a laboratory in Coonoor he carried out experiments on many thousands of white rats. These he divided into separate groups, to represent different communities, inhabiting different regions and eating different foods. One group received Hunza food; other groups received the foods of other communities, the Pathans, the Panjabis the men of the U. P., the Bengalis, Mahrattas, the Madrasis and the poor people of England, who lived on *white* bread made from denatured, refined white wheat flour, with margarine, a substitute for butter. In all other respects the rats had the same conditions, clean, sanitary cages, open to the sun and air, and washed frequently to keep them clean.

The Hunza rats came out best of all; they had the same mental and bodily health as the Hunzas. The Madrasi and the English rats came out worst of all, being weak, sickly, unhappy and quarrelsome. The others were between these extremes. As the only difference was in the food, it was indisputable that the difference in the food was the cause of the health or ill-health produced, and the germ theory was disproved 'scientifically,' that is, in a laboratory, on animals.

But this conclusive demonstration was thrown away on the medicos. A lecture was arranged in London for enabling the medicos to hear McCarrison on the topic of the relation of food to health. But he had to lecture to practically empty benches. We may presume that instructions had been issued to most of the medicos not to attend, that the ruling clique thought it improper for the rank and file to hear any thing that would throw doubt on the Pasteurian dogma.

It is narrated by Dr. Couzigou in his book that Pasteur on his death-bed confessed his great error. To Prof. Renon, who attended on him, he said: "Renon, Claude Bernard was right. *The germ is nothing; the soil is everything.*" By 'soil' is meant the bodily tissue-substance in which the germ may find a place to live in.

To this view the better minds among the medicos are tending, and some lone voices are here and there raised in that direction. In September 1955 a bacteriologist, Dr. Dubos, of the Rockfeller Institute in the U. S. A., addresssng the New York Academy of Medicine, stated that germs by themselves have no power to cause disease, but that the bodily condition of the person determined the outcome of any infection. He also mentioned that a great many varieties of germs are regular inhabitants of the living body, causing no disease, so long as the tissues remain healthy.

We know that diseases can arise without any germ being present at the time, and that the disease-process can go on to the end without the germ turning up at all. If germs are present, it is a mere detail, having no *causal* significance. Therefore we do not see any sense in saying that the living body has a power of 'resistance' to the germ or to disease. Actually disease is the activity of life itself to carry out arrears of elimination.

The germ theory gave rise to a new slogan, 'Kill the germ and cure the disease,' which gave a great impetus to the use of deadly, poisonous drugs. But the enthusiasm died down, because it was found that while the germs develop resistance to the drugs, the bodily cells are injured and health is worsened. The search for drugs that would kill the germs without harm to the patient is still going on, and there will be no end to it, because no such drug exists, as stated before.

The antigens prepared on the basis of the theory have proved no more successful in preventing disease than vaccine for preventing smallpox. It is admitted that the inoculation for Cholera does not prevent the disease. Serums for preventing plague have also failed, and the failure is admitted; this will be shown later.

It is the fashion for the medicos to claim that typhoid fever has been eradicated by inoculation. Actually the disease, like most others, is due to insanitary conditions, especially to drinking water contaminated with sewage or other gross filth. Now in a book of recent date, '*Man, Microbe and Malady*,' Dr. Drew, the author, lets out the truth that the disease is being controlled by the modern system of disposal of human faeces (stools) and urine, whereby perfect cleanliness of streets and dwellings is maintained.

The plague is a disease of people living in very insanitary conditons, as in Cairo. It is computed that any epidemic of it would last no longer than seven months. Actually in Egypt an epidemic that started in 1899 was dealt with on common sense lines of sanitation and subsided within seven months. But an epidemic of plague that started about the end of 1896 in the Bombay province was sought to be controlled by serums—those of Yersin and Haffkine—and the proper sanitary measures were neglected. The serums, far from preventing the disease, actually *gave* the disease and the epidemic dragged on till 1907, killing in all five and a quarter million people. The story was told before the Royal Commission on Vivisection by Sir George Kekewich, K. C. B., M. P.; his evidence was reported in a book, *A Century of Vivisection and Anti-Vivisection*, by

E. Westacott, (published by the C. W. Daniel Company, Ltd., Ashingdon, Rochford, Essex, England).

A statistical trick is often played upon the people. When the mortality from a particular disease is falling steadily, this downward trend is availed of to introduce a new serum or antitoxin, and since the decline continues, the credit for it is appropriated to the preventive. Those that do not know that the mortality was already declining are deceived. This was done in the case of Diphtheria. Actually the preventive *gives* the disease and a variety of devices are employed to prop it up. The details are sickening and we do not need to go into them here.

It is sometimes claimed for a particular antigen that it is 80 to 90 percent efficient. If we look into the real facts we find it is a lie to cover up a failure. The claim is made on the false assumption that all the persons that were immunised were sure to get the disease, but that only a small number got it. The truth is that, if unimmunised, only one percent—surely not more than 5 percent—would have got the disease. If 20 percent got the disease, it clearly means that at least 15 percent got the disease *by* the inoculation, who would have remained free of the disease if left alone, and were killed. Without dishonest subterfuges like this, filth-medication cannot get on.

The harmfulness of these prophylacties has been acknowledged by medicos among themselves in books and journals, and enough of this authentic evidence has been gathered into a book by Dr. Bayly. Two prominent forms of disaster, both fatal, are brought home to these procedures. One is called *Anaphylaxis*, the opposite of prophylaxis, which brings on death immediately or after some time. The other is called the *Arthus* phenomenon, in which death occurs after a long and painful illness, in which a great mass of flesh, being poisoned, rots and falls away, leaving a hollow which cannot be healed, due to the poisoning of the blood and the nervous system. Indeed what will follow an inoculation is as unpredictable as what would follow a smallpox vaccination.

Dr. Bayly writes in his book on Cancer Research (p. 73) as follows: "It is impossible to deny the justice of Mr. J. E. R. McDonagh's criticism that:

> 'Calling modern medicine scientific does not make it any different from what it really is. Medicine was born of magic, it has evolved from magic, and it will go the way of all products of magic. Medicine is undergoing such steadily increasing disintegration, as to make it certain that the time must come when what at present holds together will undergo complete disintegration.' "—*(The Nature of Disease Journal*, Vol. III, 1934, p. 244).

Mr. J. E. R. McDonagh was a bacteriologist who dared to think for himself.

Dr. Bayly also quotes what Dr. McNalty said before the Royal Sanitary Congress at Hastings on 12—7—1927, that "the group of diseases, including cerebrospinal meningitis, acute poliomyelitis and encephalitis lethargica are taking the place of the old epidemics."

To this we must add the well-sustained argument of Dr. A. S. McNeil in his book, "*The Cancer Mystery Solved*," that the implantation of toxic filth inside the body, on the pretence of immunising from diseases, is the chief determining cause of the degeneracy of the tissues, from which diseases like cancer inevitably arise.

A dentist, Vaughan Tomey, writing in *The Lancet* on 8—7—1942, testified that vaccination deranges the process of dentition of little children, preventing the formation of good teeth, and recommended the postponement of primary vaccination till the seventh year, when the process of dental formation would have been completed. He was interested only in the dental formation and so did not think further.

That the introduction of filth into the body is an indefensible procedure ought not to need any argument or evidence. It is selfevident. The medicos themselves, by their view that viruses are more deadly than germs, tacitly confirm this view.

It may be stated here that all good doctors are at one with us on this as well as on many other points. For instance, most of them are advocates of food-reform—vegetarianism—and are also firmly opposed to *Vivisection*, which is a diabolically sinful, inhuman and degrading occupation.

This mode of making a livelihood had been in vogue before Pasteur, but from him it received a powerful impetus so that it now overshadows the whole of medical research and has been the chief means of perverting it. Medical research is now identified with it. That this research has proved a failure is a fact.

Of all this research the search for the cause and cure of cancer is the most prominent part. Its failure cannot be denied, since parallel with the great increase in the number of animals tortured in the laboratories, the death-rate of cancer has also been steadily increasing and now, it is said, one man in every six (or five) in middle age is destined to get cancer and die of it. Dr. Bayly has devoted a good-sized book, '*Cancer, the Failure of Modern Research*,' to this subject; as usual he quotes from orthodox sources and proves his thesis by unimpeachable evidence. Two medical journals, *The Medical World* and *The Medical Times*, have reviewed the book, agreeing wholeheartedly in what he has said.

That vivisection is dehumanising, and makes the doctor, who practises it, unworthy of trust as a doctor, is known to the older medicos. The younger medicos, who have taken part in this kind of work, cannot resist the temptation to use their own patients, unknown to them, as guineapigs for their experiments.

It is in order to make some remarks on the mass B. C. G. vaccination that has been going for quite a long time in our country, sponsored by the W. H. O. In 1930 this vaccine killed 76 children at Lubeck in Germany and many more elsewhere. It seems to have been modified later, but is still deadly. Even the Tuberculin Test, which precedes it, is capable of proving fatal, as proved by recent happenings. The disease, tuberculosis, being one arising from general degeneracy of the tissues, belongs to the third and last stage of disease-progression and cannot be prevented, except by a timely Return to Nature. There are instances of serious consequences, death, blindness, and so on. And tuberculosis itself has followed the vaccination in many cases. We cannot have a true picture of the consequences, because only a few cases are reported. This kind of filth-medication is being actively pushed by the W. H. O. chiefly in the backward countries in the 'East,' because in the West there is resistance and the filthy merchandise cannot be disposed of there.

Sri C. Rajagopalachari, the wellknown statesman, has been opposing this mass vaccination for sometime, and has published booklets, in English and Tamil, giving reasons and authorities for his opposition and evidence of disastrous consequences. The pronouncements of Dr. Muthu, given later, are also relevant here.

Someone has remarked that the proper question now for believers in medicine is this: 'Is it wise to allow the medicos to go on for an indefinite time with this policy of making war on the microbes? Is it not possible to achieve co-existence with them?' This idea of co-existence is nothing new. For millions of years Man had followed this very policy with fairly good results, considering that he had no adequate knowledge of true hygiene.

A contributor to the *Health for All* magazine quotes from the *New York Times* (May 11th, 1955), where one, Dr. A. S. Gordon, was reported as declaring that "*Man might be better off, trying to live in peaceful coexistence with bacteria, rather than trying to rout them with antibiotics or hormones.........The best way to keep health is to keep the body's natural immunity* *mechanism in good working order.*" This is good hygienic sense.

Patients, whose experience with this mercenary medicine has not been happy, are perhaps better able to make the right decision on this question, than those who have been—unfortunately—more fortunate; their faith in this medicine may be too strong for them.

A few words about viruses and virus diseases will be necessary before we finish this inquiry. Viruses are said to be filter-passing, non-descript filth, that goes to the bottom of the filter when a culture fluid containing germs is filtered for separating the germs. So viruses are simply toxic filth, of the same nature as the bodily metabolic wastes that fail to be eliminated and are therefore retained inside, but more virulent and dangerous to health and life. It stands to reason that putting in more of such filth, though called vaccine, is certainly not the way to produce better health, without which no immunity to disease will be possible.

For most of the evidence herein set forth we owe our grateful thanks to the members of *The National Anti-Vaccination League of England*, who have waged a successful war for nearly a century for the people's Health Freedom, and particularly to its lifelong Secretary, Miss Lily Loat.

"There have been many martyrs to science, but *they have not all been scientists,*" said G. K. Chesterton, and he was right so far as this gutter medicine is concerned. The number of martyrs to medical science, who were not medical men, if correctly estimated, would not be just 'many,' but many hundreds of millions. And still they pretend to be zealous for the people's health!

The evidence herein set forth should suffice to convince the reader that the medicos who are actively engaged in this evil policy, as well as the members of the government who act upon their advice, are either fools or rogues, we need not decide which.

There is the religious standpoint also which demands consideration. From the Gita teaching on the three grades of character and of substance, the intelligent reader will see that this gutter-medicine is against the fundamental principles of our religion. It would be strictly true that those who ignore the distinction of the three qualities are *not* Hindus, but *mlecchas*. Submission to this gutter-medicine is injurious to our mental health, and therefore inimical to our spiritual well-being, and the interference of the State in this matter is therefore an offence against our fundamental right to practise our religion. Toxic filth can and often does penetrate to the brain and cause injury to its delicate structures, and therefore the mind is crippled and paralysed, which would interfere in numerous ways with our religious life. The practice of the *yogas* taught in the sacred books would be impossible when the mind is thus affected. Of course our rulers are too Tamasic to be aware of this, and even to be willing to give us a hearing on this, as on other points at issue. If therefore we hate all these governments for this interference, it cannot be imputed to us as something wrong.

We understand that His Holiness Sri Sankaracharya of the *Kamakoti* Mutt is strongly of our opinion, and once communicated it to the Government.

There is, finally, the political and legal position to be considered. The Republican Constitution of our State recognises a few *fundamental* rights of citizens. A fundamental right is, we understand, a right which is inherent in the individual, and is not something given by the State through sheer generosity. Its limitations are those natural to it and cannot be arbitrarily imposed. Two of these rights are here pertinent, namely the rights of religious and personal liberties. Religious liberty can be limited only for grave reasons involving the public peace. Personal liberty has been made subject to the right of the State to curtail it by law if and when necessary in the interest of the public health. This necessity cannot be assumed, but must be strictly proved. It is not admitted ; it is emphatically denied. It is our case that this foreign medical system as a whole and in all its parts is unhygienic, sinful and stupid and hence unacceptable. We contend that all these methods of gutter-medicine are grossly superstitious, the outcome of filthy minds, who are unfit to be entrusted with power over us, because among other reasons they have no idea of the sacredness of the living body of a human being, and hence are only too ready to deal with it arbitrarily as if we were even worse than cattle.

Incidentally we must take note of the fact that the men in power are continuing the policy of the foreigners, from whom they took over, of making one system—the foreign one—the State System of medicine, which is the root cause of all the evils that beset us in the pursuit of health, because that system is based on the denial of True Hygiene. A state system of medicine is much more of an anomaly than a State Religion. And we cannot help believing that this is unconstitutional. The State ought to treat the followers of all systems *without discrimination*, since discrimination is forbidden by the Constitution.

The plea that it is necessary to make inroads on personal liberty assumes the truth of a great many assumptions, which are all false. It assumes that this detestable system is true and acceptable to all, which is not true at all.* The Ayurvedic system is much more acceptable, because its basic philosophy is hygienic, The homopathic system is much more acceptable, because it is not violent, whereas this allopathy is a system of violence to life and inimical to health and longevity. Our own system, Natural Hygiene, is superior to all, because it is the one completely hygienic system there is, wherein the policy of Non-Violence is consistently followed, whereby it serves as the system of last resort for all medical failures. Hence the question of 'necessity' does not arise at all, at least in the case of all those that refuse to accept this system as really beneficial.

In particular, the methods of this gutter medicine are not even guaranteed harmless, and we contend that what the State will not guarantee as harmless, it cannot impose by law. Evidence of its harmfulness has been given, and there is a great deal more, which is withheld for want of space.

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* It is noteworthy that these proud men do not know how to prevent, nor how to cure, the common cold.

The very nature of these non-descript, mysterious concoctions must suffice to sustain our objections. The living body has a defensive allergy to these toxic products of disease, which is quickly manifested where there is more than average health. We have seen that the epidemic of the plague in Bombay was prolonged to more than ten years, because this allergy was not understood and respected. During this epidemic, one, Ramasubbaiyar, (son of M. Sundaram Aiyar, retired clerk in a Sub-Registrar's Office of Dindugal) who was quite healthy at six years of age, taking the first prizes in running, was inoculated with a plague serum in 1910, along with other members of the family, the mother alone being left free because she was pregnant. The village, Chatrappatti, was evacuated. The boy had fever for about four days. Later a swelling on the neck appeared; when it subsided, there was loss of sensation below the waist, and paralysis, with involuntary passage of urine and stools. Though feeling returned after six months, the left leg did not recover, and remained lame, and there was bedwetting, which was succeeded by imperfect and too frequent urination. The victim finally died in middle age. This is just a good sample of the breakdown of health that follows all these superstitious proceedings. Indeed the infliction of this gutter medicine on the people inevitably kills an uncertain number of them, who are unable to resist their destructive effects. This means that our 'Welfare' State claims the right to kill a number of people on the false pretext of saving other lives. A control experiment, like that of Leicester, will expose the fraudulent nature of this claim.

Without compromising our stand on this question, we shall deal with the plea itself. It is said that the unprotected are a danger to the rest, because those others would be infected by them. We have dealt briefly with infection, and shown that it is only the other side of *predisposition*. That is, not all persons get the disease by the contact or nearness, but only the predisposed. And we assert that the predisposed *would* get the disease, even without infection; and if the infection hastens the disease, it is due to his predisposition, and *he* is to be blamed for being in that state. Dr. Rabagliati calls it *contributory negligence* of the predisposed, which disentitles him from blaming the other person. This is what he writes in his book '*Human Life and the Body*':

> "It may even have to be asked: When we are infected, or if we are infected by an infectious disease, is there no contributory negligence on our own part?
>
> "I must say that, were I to find myself suffering from an infectious or contagious disease, contracted, say, because my next door neighbour's child had diphtheria, or because he himself had influenza, or because I got barber's itch through being shaved at a certain place, I should be compelled to inquire whether there was not something unwholesome in my way of living, which rendered me so easily susceptible, and whether, therefore, it would not be more reasonable to blame my own habits, than my neighbour, for my illness."

Just imagine what made the difference in the health of the different groups of rats in Dr. McCarrison's experiments in Coonoor. In most of the groups there were diseases. Did they get them from one another, or from within themselves, due to the defects of the food given them? If a person eats bad food and thus becomes predisposed and liable to catch disease, what cause of complaint has he against his neighbour who had got that disease before him? If the State must interfere, why should it not compel the citizens to live in a hygienic way so as not to become predisposed to certain diseases?

The fact is, infection does not pass a disease to every one that is exposed to it; it *seems* to pass it to those who have been guilty of unhygienic eating. The muddled minds of the allopaths have so far not looked at the problem in this light. The Government might at least teach the people the way to be unaffected by infection and advise them to take better care of their health. Really this compulsion has other motives than the safety of the people.

It is claimed that these treatments are both safe and good as preventives. If this be true, then where is the need for compulsion? Are not the people more interested in taking advantage of what is really good, than those who wish to force it on them? And can they not judge it by the results? Judged by results these prophylactics are all both unsafe and useless. The preventive effect is purely imaginary, and the evil effects are cent percent real. The demand for compulsion rather proves that the claims are not true. The following opinions are here quoted as relevant.

Dr. J. H. Bridges, F. R. C. P., Late Medical Inspector of the L. G. B. :

> ", I regard the compulsory Vaccination Acts of 1853, 1867 and 1871 as an undue and inexpedient intervention of the State in a matter which should be left to each family to decide for itself. Non-vaccinated people are not a source of injury to their neighbours, because their neighbours can get themselves vaccinated."

Our right to reject vaccinations and inoculations does not conflict with any right of others, because, if they be afraid of being infected by us, they have the means of protection by getting themselves vaccinated or inoculated, if they believe in their efficacy. We reject them because we know them to be ruinous to health and possibly dangerous to life. If our neighbours choose to take the risks inherent in these nostrums, let them do so.

The public is made up of three classes of people, those who believe, those who do not, and those who are indifferent. Those of the first class have no cause of complaint against us; those of the third class have less cause of complaint and those of the second class are with us.

In the *Doctors' Petition* mentioned before, the opinion of Dr. William Brady, expressed in *The Ohio State Journal* (October 21st, 1923) is quoted :

> "If vaccination is as efficacious as we believe it to be, then those who do believe in it are reasonably well protected, and therefore cannot be endangered by those who are not vaccinated."

Other opinions quoted in the same petition are also relevant.

One of these was that expressed by Dr. Hawthorne, member of the Council of the British Medical Association, against the assumption, that a medical man, simply because he is a medical man, has a greater right to advise in regard to compulsion than any other person.

The petitioning doctors also quoted the Editor of *The Medical Officer*, who, in spite of being a rabid provaccinist, wrote as follows:

> "Every person has an inalienable right to decide for himself whether or not he desires to be vaccinated, inoculated or given an injection."

An opinion expressed by Dr. V. K. John, Barrister-At-Law, etc., on this question is here quoted:

> "I am in entire agreement with you that every one must have freedom from the so-called preventive remedies if he does not believe in them. This, I think, is elementary. Any law to coerce individuals to take the preventives is an encroachment on personal freedom. While I quite realise that personal freedom should be restricted in the interests of the public, this is not one for such restriction."—*Expressed in a lelter written on a solemn occasion to the Author on March 27th, 1954.*)

There is plenty of material evidence even from orthodox sources, as shown before, which serves as warnings against accepting medical claims. The admissions made by Dr. Ballard and Sir James Paget are such warnings.

The recklessness of the medical advisers of 'Health' Ministers in enforcing their superstitious fads is brought out by the opinion of Major Arthur Greenwood, Epidemiologist and statistician, dated 1928, reported as follows :

> "The price of compulsory vaccination on a scale sufficient to save lives must be paid in lives, and he was not satisfied that the saving of life must exceed the price paid !"

The actual position is revealed by the following figures given in every issue of the last and current years of *The Vaccination Inquirer* :

"In England and Wales during the 22 years ended December 1953 only two children (under five) died of smallpox, but 100 died of vaccination."

This 100 is only the number certified by the medicos; but the actual figure is at least 1000, as explained before. The 'saving of life' is really a myth, because according to the doctors England is an unvaccinated country.

We are here reminded of the remark by G. K. Chesterton, who said :

> "There have been many martyrs to science, but *they have not all been scientists*."

In other sciences the number of laymen made martyrs to science might have been few, but it has never been so in medicine. The laymen sacrificed to medical dogmatism are innumerable. And they want to go on with it for ever !

We regard legislative interference in the matter of health as having created a new kind of slavery, unimaginable by our ancestors. We have been reduced to a state of chattel slavery without its compensations, poor as they might be. As we have no money value, as cattle have, injury or death to us does not matter. For the State to interfere with benefit in this matter a quality of personnel is needed which is not available.

Dr. Couzigou's statement, that vaccines and serums are in the same category as alcohol and tobacco, is obviously true. The government therefore must rather prohibit the use of vaccines and serums, not impose them by coercive law.

The lesson of history is clear, namely that for our country the proper policy is that of Leicester, which conclusively proves that the unvaccinated are not a source of infection to others. It is the vaccinated that infect others, if at all.

Also, judging by the imperviousness of the orthodox medicos to evidence and good advice tendered by the better minds in their own profession, the most urgent necessity in the interest of the public is to disestablish and disendow this foreign medicine, and thereby leave it to find its own real level by competition with all the other systems. There must be a real Health Department from which professors of medical systems should be excluded, the determination of policies being entrusted to laymen of great age, who have theoretical and practical knowledge of how to live for Health, Longevity and Happiness and of the relative merits and demerits of all the systems, especially the one that aims at making each man his own doctor, so that he can have a rise in his health-level each time he goes through a disease-crisis, instead of a fall of his health to a lower level. This would mean that the aim should be what Carrel called *Natural Health*, and not merely a semblence of health, which he called 'Artificial Health.' If medicine must be provided, it should be regulated by law so that its most glaring abuses, such as the inability of the more conscientious medicos to act in accordance with their conscience, may cease to operate. Whether there will be sufficient good will and courage to bring this about is at present doubtful.

On this point—the legal and political aspect of gutter medicine—everything is relevant, that has been said before, as well as a good deal that has not been said here for want of space. The judges that have to hear evidence and give a decision on this subject may have an enormous amount of evidence and argument to hear, which might possibly take seven years or more, as it did for the British Royal Commission on Vaccination.

From the history and other factual evidence given here it will be evident that the orthodox medicos—those who make and enforce policies—have been guilty of grave crimes against the spirit of truth and want of common fairness to the other side and to the people, and, from what has been said before, quite a heavy charge-sheet can be drawn up against them. Hence in any judicial inquisition on this subject the character and conduct of the influential medical officials will have to be gone into. For this reason, we contend, no orthodox medico who has been a party to these crimes against our health and our lives can be regarded as a trustworthy and credible witness for the defence.

IV Biology

"It is a poor sort of mind, whose science, philosophy and religion are not harmonious with one another," said Dr. A. Rabagliati in his introduction to Carrington's book on *Vitality, Nutrition and Fasting*. And from the beginning we have had the same conviction. Hygiene, Ethics and Religious Philosophy are for us one integral, indivisible science. It may here be mentioned that in our culture there has probably never been any conflict between religion and science; religion has ever been a loving elder brother to science, and science has been, with very rare exceptions, aware of its intimate relation to religion; when science went wrong, religion has been tolerant and indulgent, knowing the limitations of the human mind. Biology, therefore, must be studied as a branch of human knowledge, having its roots in the Perennial Philosophy of the Vedantas.

According to this philosophy the universe has its Root in the Supreme Being, and derives its sustenance from that source. This is graphically described in the Katha Upanishad and in the Shri Gita thus: *The phenomenal world is a Pipal Tree, with its Root above, in God, and its branches below.* This must be understood to mean that all creatures alike, who live in this world, derive life and all else they need from God Himself. It will be a great gain for the follower if he wholeheartedly accepts this teaching. Knowledge and the skill to work, therefore, come by His grace. He has given us the power to work; but the fruits thereof are in His power, to give or not to give, according to the laws of Nature, which derive their virtue from Him.

A great many questions arise here, at the commencement of this Divine Science, for sincere students of it, whose minds are perplexed by the superstitious assertions of the self-styled scientists.

Is there an entity called 'Life' existing as an independent reality? What is this 'Nature?' Is there Some One, who is Her Lord and Master?

The creed of the foreign system of medicine is that life has no independent reality, but is just a transitory and erratic product of food-combustion. Naturally their science denies also Nature and God. Our firm conviction is that Life, Nature and God are all real *in their own right*. As to the personality, we believe that it does exist, but deriving its reality from God alone.

Because the socalled educated ones mostly disregard the teachings of the Enlightened Ones, and due to the prevalence of materialistic pseudophilosophy, followers of our science get confused. The teachings of these Holy Ones, which arise from their authentic Experience of the profound Truth that underlies phenomena, are for us credible evidence, not the babblings of men who do not know the truth of their own selves.

Let the reader think on these questions: What is the difference between the human or animal body as it is before death and the same after death, and wherefore is there this difference? By whom or by whose power is this body, a load for four men, lifted and carried about with ease, and even enabled to do hard work?

So long as the body lives, microbes are powerless to do serious harm to it. But in the dead body they are able to prey upon the blood and flesh and reduce it to a mass of putrefaction very soon.

The numerous distinct organs of the body function of their own accord, without effort, or even knowledge, on our part. And they function very well in spite of handicaps, and the body lives for a considerable time.

So we may tentatively conclude that the body lives, protected by some mysterious Power, and that when this Power abandons this body, then it is destroyed by the action of the microbes.

Then consider this phenomenon, an invisible, minute speck of matter, coming into a dependent existence in the mother's womb, becomes endowed with a head and limbs, and in the tenth month comes out as a complete baby. By whose power does this happen?

There is also this question: How do the food essences become incorporated into the living body? Surely there is some power that builds the body and incorporates these essences into it.

Also consider the enormous complexity of the bodily structure, and the great variety of the tissues. All these work together in co-ordination, and thereby life becomes possible.

The processes called disease are initiated, carried out and finally wound up, all at the appropriate times. Who does all this?

Disease of an acute nature is said to be an effort of Nature, and as a rule no help from us is needed beyond merely abstaining from eating. What does this signify?

It is found by experience that going through the prescribed methods of treating the sick is of no avail unless there is some sufficient vital response. From this also we conclude that Life exists.

It is said by the medicos of the foreign system that vital power comes from food. The absurdity of this belief, which is patent to all that have practical experience of our system, is another reason for our faith that life is real.

It is an undeniable fact that one who expends his vital power economically attains all the blessings of a happy life. He that does not do so is miserable most of the time. This confirms us in our conviction that Life is real.

But Life is unconscious, like earth or stone. How can it carry out all the varied and intricate functions of the living body, which it does, without a Conscious Being to direct and regulate its functioning? The notion that men have, that activities that do go on in this world can go on without direction by a Conscious Being, is just a gross superstition. Since Life exists, there must exist also the power called Nature, the Mother of the Cosmos. And if She exists, surely there exists also Some One who is Her Lord and Master.

It is He that is called God, self-dependent, supreme over Nature. That He *is* is beyond dispute. Let there be dispute, if it cannot be helped, about His true Nature and other relevant or irrelevant questions.

For want of introspection, dull-witted people, who claim to be scientists, entertain false notions due to the Divine Power of Illusion, and mislead others too. It is foolish to deny that with God there is a Power of Illusion, called *Maya*, the cause of human ignorance; 'Nature' is Her other name. It is through Her action that men become deluded, more or less. And of all the men the most deluded are the imbeciles, the third rate scientists, who are devoid of the true scientific spirit, which is manifest in humility and freedom from dogmatism.

It is this Maya that creates the false interpretations of the evidence of the senses. Thereby deluded, these men and others misknow themselves and even the outside world.

The entities namely the Self, mind, life and the like are far subtler than the subtlest things known to science. But they subsume them as properties or attributes of gross and insentient things, the physical bodies. Those are far more enduring, while these latter come to nothingness very soon. As compared to the subtle the gross is unreal, and the subtle is real; thus know the Vedantis, and all truely cultured people accept this teaching.

The man who asserts that the Original Source of himself, which is eternal and blissful, does not exist, must be taken as denying his own existence. In the

Taittiriya Upanishad it is said that he that knows the Supreme Being as real is real; but he that believes that Being to be non-existent is himself non-existent. Thus being himself non-existent, how can he declare views? Hence what such a man says is mere sound without sense.

The truth is, there *does exist* some one, called a 'scientist,' a personified self, indentified with, and functioning by, a mind. And there does also exist Life, whereby his mind and the gross body are brought into an intimate relation.

It cannot be said that the mind is the controlling and directing power of life, because the mind, as a rule, knows nothing of the vital organs forming part of the body. The mind is really unfree, being subject to Nature. There must be Some One of the nature of Consciousness, who is the Lord of both.

Wise people having intimate experience of The Life Natural will in due course become fully convinced that there *is* a Supreme Deity, to whom even Nature is subject.

It is evident that the gross body lives by a power not ours. One must therefore take refuge at the Feet of Him to whom that power belongs.

An arrogant 'scientist' said: 'As bile is secreted by the liver, so thought is secreted by the brain!' But whereas bile is a gross, inert substance, which can be investigated by the crude methods of science, thought is an elusive, invisible, intangible entity, and the two are therefore not comparable. Psychology in the west is still in its infancy, blundering in its quest of the truth of mind and its Source. The absurdities of Freudian psycho-analysis, quietly dropped by the successors of Freud, are enough proof of this.

The scientist, whose mind contemplates gross, insensient objects most of the time, thereby becomes incapacitated for philosophical introspection. The Holy One, Shri Shri Ramakrishna Parama-Hamsa of Bengal, said: 'Men who meditate upon insentient objects become themselves insentient, while those that meditate upon the Supreme Consciousness, the Primal Cause of all creatures, and the Source of Intelligence to the intelligent, become refined, pure Consciousness.' From this we may safely conclude that most scientists become degraded and incapable of contemplating objects that are beyond the ken of the senses.

Whatever is inert can be moved or operated only by a sentient being; it cannot change its condition of itself.

There is another reason for believing as we do. There must be a Source of Bliss, from which all happinesss flows. Happiness is enjoyed indiscriminately by all during sound sleep. In sound sleep our minds get merged and lost in Something, from which it returns on waking. That Something must be real, and must be conscious, or rather consciousness. It cannot be unconscious, or unconsciousness. The mind is conscious only be receiving the light of consciousness from that Conciousness. So say all the Buddhas, who are proficients in the Science of the Real Self.

In sound sleep the mind merges in that Real Self who is Bliss, and returns therefrom to the world, being refreshed and reinvigorated for the strains and stresses of life. This is the general rule; but there are exceptions to it, due to various causes. In any case, sleep is absolutely necessary for the continuance of life, a fact which no sane man denies.

In sleep there are no objects of enjoyment. Hence the happiness of deep sleep is not mere pleasure, the outcome of mental contact with sense-objects, but is the very Nature of that Great Self.

Enjoyment is therefore of two sorts, the natural and the artificial; the latter is the evanescent pleasure we derive from worldly objects; the former is the natural, uncaused, eternal Happiness of the Self, which arises from merely being alive.

It is by infinitessimally minute fractions of that serene Happiness, trickling through the dense sheath of Ignorance into the mind, that reconciles human beings to life in this world. Even the very miserable live on in the hope that some day they would be happy for some time at least before death.

" Only two persons remain immersed in Supreme Happiness, free from all worry, namely the unsophisticated little child and the holy one that has become one with the One that is beyond the three qualities."* So it is said in the Shri Bh*a*gavatam. From this we shall know that there does exist a Bliss of the Real Self which is of the essence of His Nature. That bliss is pure; the happiness of the worldly—which is only *pleasure*—is transient and leads up to misery.

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* द्वावेव चिंतया मुक्तौ परमानन्द आप्लुतौ ।
यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥

Therefore we believe that inside of all creatures there dwells One whose nature is Reality-Conscionsness-Bliss, by whom all creatures are prompted and enabled to live. Of this there can be no doubt.

There may be disputes about what God is; but that He exists there can be no doubt for sincere and pureminded seekers. Reasonable as this conclusion is, it is confirmed by the testimony of the Buddhas, who speak with the authority of their own personal experience. The saying of the Buddhas of the past, recorded in the sacred books, tell us the same thing. One saying, that the universe is like an inverted Tree hanging downwards from a Root above, has been noted. Other such sayings exist also.

One says: No man lives by his pr*a*na and ap*a*na (vital powers). All alike live by a Supreme Being, who is absolutely real.

In the Shri G*i*ta the Lord says to Arjuna: 'I myself, as the Fire of Life, dwell in the bodies of creatures, and through the instrumentality of the vital airs digest the foods eaten.

By these teachings our doubts are removed and we accept the firm belief that inside us there dwells One who is the Life behind life and the Mind behind mind. He Himself, dwelling in the Heart, stimulates and enlightens the intellect of every one; apart from Him there is no consciousness. All consciousness is from

Him alone. " From him come to all creatures, intelligence, knowledge, freedom from delusion, patience, truthfulness, self-control, peacefulness, non-violence, equanimity, contentment, the power to practise concentration, the will to make gift, fame or ill-fame."

Thus we see that all the varying states of our bodies and minds are due to Him alone. Our ability to act and do work is from Him. That we work because of our own skill is delusion.

" Maya, it should be known, is Nature. The Lord of Nature is the Supreme One." This tells us that Divine Power has the two names given here.

How can we, subject as we are to His invincible M*a*y*a*, measure or estimate His nature or greatness? Scientists who entertain and seek to propagate false notions about Him and His creation, do so because they are deluded by His M*a*y*a*.

From M*a*y*a* comes Ignorance (Avidy*a*). From Ignorance arises the Ego, which says: 'I am so and so.' From the ego arise lust and other defects, and thereby man swerves from righteousness. Without His gracious prompting and guidance no one can come to this blessed path, The Life Natural.

M*a*y*a* is twofold, as the M*a*y*a* that gives and maintains Ignorance, and the M*a*y*a* that gives Right knowledge, displacing Ignorance. The former is called Avidy*a* M*a*y*a* and the latter, Vidy*a* M*a*y*a*.

From Avidya Maya have come all the medical systems of varying truth and efficacy. From Vidya Maya has come the True Science, Natural Hygiene.

Thus it will be seen that right knowledge of Health comes by Divine Grace alone. Also both disease and health are due to Him alone, and so we must accept both, seeking to rise in health by the use of the right knowledge He gives.

It is said: 'God does not take care of men as a shepherd does his flock. To those whom he wishes to bless, He first gives Right knowledge. *'

Also it must be understood that God is the Indwelling Healer. To us is given the privilege to carry out His commands, which comprise the teachings of *The Life Natural*. The fruit of this good conduct lies in His hands alone. Though, following the custom of the world, we may talk and write as if we ourselves effect cures, it must be understood that this must not be taken seriously, for in our hearts we know that we possess neither the knowledge, nor the power to effect cures, that the cure, the return of health, comes by His grace alone.

If it be objected that no one is able to see or know this Maya, the answer is: It is the uniqueness of Maya that no one can see or know the truth about Her except by Divine Grace.

God is not visible outside, because there He is veiled by His Own Maya. He would reveal Himself only to the very few who practise lifelong devotion and obedience to Him through a great many lives. The highly refined devotees, who love Him and Him alone, see Him inside by the Eye of Illumination, and such are the Buddhas. The wise man trustingly accepts what these Teachers say.

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* न देवा दंडमादाय रक्षन्ति पशुपालवत् ।
य तु रक्षितुमिच्छंति बुध्या संयोजयन्ति तम् ॥

We do not seek to impose these beliefs on any one to whom they do not appeal. Every one is free to believe what he thinks to be true. But the minimum of belief that a follower must have is this: There *is* some mysterious Power inside, who is intent on safeguarding health and life as far as possible.

From all this we derive the knowledge that to deserve the Grace of God in the matter of health or anything else, we must seek to avoid Violence to the Order of Nature, which God has established.

From the Vedantas we also come to know that every creature is endowed with three bodies, a gross body, a subtle one and a causal one. The first is built up from food. The second is made up of mind and life and cognate ingredients. The third is just Ignorance, which is the seed of the other two. Concealed by the darkness of this Ignorance, God dwells in the causal body as the Real Self.

Life is in the subtle body, along with the mind and the sense organs and the faculties of action. It is by the power of life that the mind and the gross body are joined together during life.

Just as the electric current varies in the light bulbs, according to the degree of their receptivity, so too the life-force varies in the subtle bodies, according to their capacity to receive it. Not only that, the life-force in the gross bodies also varies according to the receptivity of these bodies. This variation is due to the degrees of their encumbrance with foreign toxic filth, which consists of uneliminated waste matter arising in the course of vital functioning in the disposal of excess of food-loads. Thus it happens that at any particular time the amount of the available life-force in the physical body is always limited, a fact that to this day remains unknown to the medicos as a class. But the available life-force can be economically spent, so that health may be maintained and enhanced. How this can be done is explained in the Chapter on Vital Economy, which is of profound importance for Health and for cure of disease, so much so, that we can say that he that is not fully enlightened on this important subject is unworthy to be either a teacher or practitioner of this Divine Science. This is why we insist on every one becoming his own doctor if possibly he can do so.

An image of the Consciousness of the Real Self, which is manifest in the subtle body, is all the truth there is of the socalled 'soul.' He is known as the false self. He alone is bound by the bondage to life in the world. He is not real in his own right, being a mere reflection, but he is useful as a clue to the realisation of the Real Self, concealed in the cloud of Ignorance.

Being identified with the subtle body, the soul comes and goes, being born and dying, each time taking up a new body, giving up the old one.

According to his actions are all things for the soul, his body, parents, knowledge and ignorance, enjoyment and suffering, mentality and health or disease. Hence it follows that diseases and their cure are the result of previous conduct. That being the case, without the making of amends to Nature for previous hygienic sins, the cure of disease is a myth and a fraud. The taking of drugs is NOT making amends for those sins. Hence we condemn allopathy. It was precisely for this reason that Gandhiji described this allopathy as a *Satanic* Science.

There are also the three grades of excellence or its opposite, Satva, Rajas and Tamas, mentioned before. Food and Medicine also are divisible according to these qualities. This will be propounded in detail later.

Spiritual and other progress is by rising in this ladder of three grades. Degradation is by falling to a lower level. We shall not dwell further on this topic, but shall leave it to the reader to learn details from his own sacred books or spiritual gurus.

One thing we shall mention here. Man must not make pleasure,—even happiness—the aim of his endeavours. Pleasure or happiness, which comes as a byeproduct of living aright, must be accepted as quite enough. There must not be any greed for more than that. But in this way, by degrees, one will get more and more access to the Natural Happiness of the Indwelling Real Self, which will give him peace and contentment, which is the real essence of happiness.

On the other hand, he that pursues pleasure all the time suffers depletion of his vitality and becomes a victim of deeprooted diseases, until he gives up his wrong ways and returns to the allegiance of Nature.

Self-indulgence is the great error and sin. Self-denial as required by the Law of God (or Nature) is the great virtue.

Why should not one be self-indulgent? Why should he practise selfdenial? The answer is that the former is bad policy, while the latter is the wise policy. Indeed by selfdenial one is much happier than by self-indulgence.

The self-indulgent one miscalculates. In this world of relativity there are no certainties. Uncertainty covers all consequences. The cleverest plans miscarry. We have seen this in the previous chapter. Just go once again through the confession of failure quoted from *The Lancet* at the bottom of page 84. That is an instance where a medical plan to do good to the people,—while at the same time doing violence to their personality—in a way profitable to the medicos, miscarried and put them in an invidious position as the enemies of the people. That they did not profit by this verdict of God on their sinful ambition makes their crime all the more unforgivable.

What the sincere and earnest follower needs to know of biology has been given here. He need not wade through the tangled woods of thorny trees, the big tomes on anatomy, physiology, pathology, bacteriology, toxicology, etc., that have worked havoc of the intelligence of the medicos, confusing them and making them think they know all they need to know.

V The Fivefold Food

The practical methods of this science are determined in accordance with the mode of creation of the gross and subtle bodies of creatures, as taught in the Vedantas. It must be understood that creation is not something that took place at a remote time in the past, because it is going on even now. This is the substance of what we are taught in those sacred books.

From the Supreme Being was born the extremely subtle substance known as the 'Sky,' which is also called 'Ether.' From this Ether Air came into being. From Air, Light was born. From Light, water, from water, earth, from the earth, plants, from the plants, food and from food the bodies of all the creatures came into being. What is meant is that all these five grades of substance stand in the relations suggested by this order of evolution.

The plants, it must be noted, are the effect of the interaction of the earth with the other four elements of creation. So all the virtues of all the five reside in food that is wholesome. Such food is called *positive* food. Other foods are called *negative.*

Thus all bodies are made up of the five kinds of matter. Hence health and longevity arise from the body being maintained in its proper relation to these its original sources.

The contact with the earth is not direct, but only through food. But there is direct contact with the other four. Therefore there is no such thing as earth-cure, apart from *food-cure.* Food is one of the five sources of health and is therefore also the means of cure; without it the return of health would be impossible. By 'cure'* we mean the return of health whereby 'disease' vanishes of itself. The use of earth as an aid to the cure is an item in the water-cure, as will be seen later. Earth is used only as a medium for water.

The access of the extremely subtle force called Ether is very abundant in fasting; in dieting it is much less. If food be taken at wrong times or in excess, then the access to this power is cut off, and hence there will be weakening of life-force and the disease will become incurable. Of all the five the sky-power is the highest and most important, being the subtlest. The other four are only next in value, in their natural order, as set forth above.

Like the two wings of a bird, both fasting and positive dieting are equally essential for the maintenance of health, and for its recovery when lost. But whereas the bird uses both wings simultaneously, the follower has to use these two food-medicines alternately. This is to be remembered especially by him that has a deeprooted, chronic kind of disease. Such diseases take a long time to get rid of, if reliance be placed wholly on the diet-cure, ignoring fasting. Hence the chronic must fast at intervals, as will be explained in the proper place.

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* A meaningless, purely verbal, controversy is being maintained by one, Dr. Shelton, who objects to the use of the word. It is true that in many cases, the acute ones, the disease itself is the cure; but the conditions needed for the success of this cure are integral parts of this cure, and it is convenient to use the term to include them also.

Hence also it follows that wholesome positive food needs to be taken in medicinal rations, not in excess, as else it will do little or no good. What is not food should never be taken as medicine; this rule is for the benefit of those that desire to deserve and attain *health*.

No purely earthy, inorganic substance—such as metals or metallic compounds—is fit to be employed as medicine. In this connection it must be noted that the excellent word, 'medicine,' has been degraded by its use by medicos to denote *drugs*, which are poisons and deadly to life and subversive of health, So we must dissociate it from the false meanings given to it by the medicos, by the light we get from the Vedantas. Drugs are *not* medicines, because they are poisons.

All earthy salts, if taken habitually even in the slightest excess, will destroy health in course of time. Hence common salt must be taken very sparingly, if it cannot be renounced altogether.

Among plant-products, poisonous ones must be strictly eschewed, because they are not food. Food and medicine are two names for the same thing. Herein we must cherish the excellent teaching of Hippocrates of Athens namely: '*Let food be thy medicine and let medicine be thy food.*' The former part of the sentence is for the sick, the latter is for the healthy. To the sick, positive food is the true medicine, not drugs, which are inimical to health and life. To the healthy, medicinal food is the means of freedom from disease. Hippocrates was a hygienist that fully believed in Nature's practically unlimited power to sustain health and to restore it when lost. He condemned the use of poisonous drugs. The medicos wrongly call him the 'Father of Medicine,' meaning thereby their own health-wrecking pseudoscience. Truly he was a Teacher of the Hygienic Way. He cured his patients by that way. So we must remember always that Food and Medicine are one and the same, as explained here. And this principle applies to all persons, whether well or ill, as will be seen in due course.

This teaching is in harmony with that of the Taittir*i*ya Upanishad, which says that Food is the Universal Medicine, because the creatures came into existence out of food, which preceded them in the order of creation. For this reason the healers of the remote past did not consider drugs as medicine, as will be seen in the book called the *A*yurv*e*da-Sutram.' There fasting and right breathing, with herbal food-medicines, are prescribed for the sick.

The system called by that same name, which is now practised by those who call themselves professors of Ayurveda, is a perversion of the art that originally prevailed, due to the use of mercury and other deadly drugs.

The herbal aids to health, recommended in that ancient, superseded book, are S*a*ttvic food-herbs, capable of healing all the three kinds of abnormality, called d*o*shas,—vital airs, bile and phlegm—mentioned in the books. Hence in their use there is no need to search for 'specifics.' All of them are good for all, as health-sustaining. Therefore in our system we do not recognise these three subdivisions of abnormality.

In the same Upanishad we have the sentence, "Food is called *Annam*, because it is eaten, and because it eats (the eater)." Also there is a Vedic text which says: "Food is death-giving, as well as life-sustaining." These two sentences warn us against the misuse of food. Food that is misused becomes toxic filth and provokes disease. But if it be rightly used, it is the means of healthy bodily structures, and is thus a means of positive health and longevity. The Upanishad thus gives us the knowledge of the Unity of Food and Medicine. Those physicians that use non-food substance as medicine are quacks and should be boycotted by those that care for health and a happy old age.

Thus in our Divine Science we have this Fivefold Medicine, which is not distinct from Food, by remembering which we shall avoid mistakes that would cause suffering and disappointment.

VI Mind and Health

Along with the five natural medicines, described above, a sixth medicine is prescribed for keeping the mind in a state favourable for the observance of the laws of hygiene, whether for preserving health or for its recovery, because the mind itself is the ultimate cause of health and of disease. Diseases arise from defects of character that are in the mind.

It must be understood however that defects of the mind do not as a rule directly cause disease of the body; bodily diseases arise by the disobedience of the laws of Hygiene, which are due to the defects of the mind.

There is an exception; if the body is heavily encumbered with foreign matter—which is provocative of disease—then mental upsets, like anger, fear or the like, may immediately set up disease of the body. And this is so especially when the mental upset persists for some time. But as in civilisation most bodies are heavily encumbered and suffering ill-health, this excepttion often becomes the rule. Hence mental states are of great importance for health and happen to be the cause of disease of the body. Hence it is taught by all hygienists that the follower must make an effort to keep his mind at peace, free from mental storms.

Disease, it must be understood, may exist in any one of three forms, namely the gross, visible form called *patent* disease, the subtle, *latent* form, which is simply low health or want of ease (dis-ease), and the *causal* form, which exists as abnormality of the mind, which is manifest as uncontrollable craving for sense-pleasures or otherwise.

This causal form of disease is in its turn due to a *primal* cause, namely discontent, which is the consequence of privation of the Natural Happiness spoken of in the last chapter. The mind which is impure is so much the prey of worldly desires, that access of the mind to the Divine Source of Happiness is more or less cut off. The devastating effect of desire may be so great as even to cause loss of sleep, which is Nature's device to enable every creature to renew itself daily by temporary Re-Union with God, who dwells in the Heart. In natural living the mind in deep sleep goes into a state of union with its Source, namely God, and enjoys a profound happiness during that time; thereafter, being recharged with power to face the problems of life, it awakes to the world in the waking state. But restlessness of thought and action sometimes amounting to a habit of sleeplessness, may result, and this sets up a state of mental disease, which in due course will manifest as incurable bodily disease. One of the manifestations of this mental disease is an utter inability to control oneself in self-indulgence of any or all kinds. This means violation of all the laws of hygiene. When the indulgence is in sex-relations, then the disease is called 'syphilis,' though in Natural Hygiene we do not recognise it as syphilis, because in our view there is only one disease, as will be seen in due course.

It must be noted that latent disease is simply lowered health due to encumbrance of the body with uneliminated bodily waste, which is toxic filth. When life makes a special and vigorous effort to eliminate this filth, it appears as patent disease.

Men, that are subject to inordinate desires, transgress the Laws of Hygiene and reap the consequences, namely diseases.

Men that are relatively free from such desires obey those laws and are rewarded with good health and long life with happiness and fitness for life's activities. Conduct that is regulated by right ideals is possible only with a pure mind. For actions are oriented from the mind. The body is a mere instrument of the mind.

Righteousness is the same for all, whether the aim is worldly well-being or spiritual perfection; the difference is in the motive alone. There is no line of demarcation between conduct aimed at Health, and that which has Deliverance for its aim. Hence right conduct is necessary for all alike. Hence even for obtaining or recovering health, one must cultivate peace of mind as far as possible.

The means of mental purity and health are threefold, namely an intelligent faith in the soundness of the teachings of Natural Hygiene, self-surrender to God and fearlessness. If these are taken care of, and if the mode of conduct prescribed by this Science is adhered to, the reward is practically certain. There is no need to practise any of the methods, such as auto-suggestion, that are advocated by self-styled psychologists. These are as a rule impracticable because the mind itself is in a parlous state, and is hence not in a fit state to carry out their instructions.

The fundamental truth that must be learnt and remembered always is that Divine Power alone confers health and thereby radically cures disease, but that one must co-operate with that Power by carrying out the practical part of the teaching which is the penance for previous wrong conduct, the details of which are set forth hereinafter. The follower must resolve to do *his* part, namely the needful penance, and must stick to that resolve and carry it out faithfully and with perseverance. Doubts must not be entertained, nor must there be any laxity in the performance of the penance.

It must be understood that the follower has the right and duty to fulfil his part, namely to do all things enjoined by the science, but has little or no power to shape the result. This lies with God alone. It is not possible for man to make any bargains with Him. He must do all that he needs to do and leave it to God to bring about the results in His own time and in His own way.

To be able to carry out one's duties perfectly he should have a steady mind, free from fear, as well as from hope. Hope and fear are both weakening. They are the two extremes; the mind is like a pendulum; it cannot remain at rest at these extreme points. The point of rest is just midway where hope and fear neutralise each other, and the mind must be kept at this middle point nearly all the time. If the mind strays to one end or the other, it must be brought back to the centre between the two extremes. And self-surrender to God is the means by which the mind is balanced between these two extremes. By this means it will become possible for the follower to carry out the programme of conduct by which health can be recovered and maintained.

This much is for the purpose of ensuring that the practical teachings are carried out faithfully. Divine Grace does the rest, and, unless there are insuperable obstacles, the goal of Health will be reached.

It is also necessary for the follower to achieve a high level of mental health. This is a long-term policy, which needs the practice of religion, the goal of which is the spiritualisation of the mind, until the state of Holiness is reached.

A serious warning must here be given. Religions, if judged superficially, seem to be in violent conflict with one another, and the adherent of each religion tends to think that his religion is alone true and the rest false. This is *fanaticism*, a disease of the religious mind, which must be avoided at all costs. The truth is, all religions are substantially true; they are all paths leading to the same goal.

Religions consist of two parts, namely the instructions about conduct leading to the goal and the doctrines by which the prescribed conduct is sought to be sustained. But doctrines are likely to be too precise and dogmatic, leading to uncharitableness to those outside one's own communion. The truth is that no doctrines can ever encompass the whole of the great Mystery that God is. But since the intellect demands some kind of doctrinal support, it is permissible to have beliefs. But these beliefs must be held lightly, as tentative hypotheses, and not as absolute truth; otherwise hatred of believers in other religions will arise, and this will result in failure. It is rightness of conduct that matters, not correctness of belief. The practical behests of religion cannot be fulfiled by a bigoted mind. The bigot is lax in his religion, hoping to win Heaven by hating 'infidels?'

In all religions the essence is the same, namely the practice of love to God, and good will to all creatures. None must be left out of this brotherhood of life. God does not belong to any one religion. Love means the gradual extinction of egoism and selfishness.

Most people suppose that one can progress in religion without reform in one's ways of life. Such reform is the rebirth that is enjoined by all religions. Of this reform an important, but much neglected part is reform in eating. All religions stress this need; but this is disregarded, even by ascetics,

The man that eats like a pig cannot be a genuinely religious man. The earnestly religious man must practise self-discipline by means of self-denial to the needful extent. Hygienic living is as necessary for the religious man, as for the worldly one.

Self discipline includes control of all one's cravings, which lead to self-indulgence through all the sense-organs. Of all these the most impartant is said to be sense of taste.

तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान् ।
न जयेद्रसनं यावज्जितं सर्वं जिते रसे ॥

श्री भागवतम्, XI. viii, 21.

"No one can be said to have subjugated his senses, if he has not conquered the sense of taste, though he has conquered all the other four; if he has conquered the sense of taste, he has conquered all." Thus the Bhagavata Purana shows the great importance of self-control in the act of eating, so that he does not allow his taste-sense to dominate him, but eats just the minimum of food. This is but proper, seeing that digestion is due to the Divine Presence, as already stated. The impropriety of unrestrained eating has also been graphically described by Bhagavan Sri Ramana Maharshi in a Tamil verse, of which the following in a Sanskrit version, wherein the Stomach accuses the soul of grossness in eating:

विश्रांतिं जठरस्य मे न वितरस्येकां च नाडीं दिने
  नानश्नन् दिवसे च तिष्ठसि कदाप्येकामहो नाडिकाम् ।
नो जानासि मदीयदुःखमधिकं हे दुर्विनीत त्वया
  साकं जीवनमत्र देहनिलये मे दुस्सहं विद्धि भो ॥

"Oh iniquitous soul, you do not give me, your stomach, even one N*a*di (24 minutes) of rest throughout the day; not even for one N*a*di do you refrain from eating; never are you aware of the great suffering you inflict on me all the time; understand that hereafter I cannot bear to live with you."

From this we must see that unhygienic eating is a crime against the Divine Nature. Right eating is conducive to health of mind and body alike. Fairness to the stomach is an integral part of Holiness. Without it one cannot be successful in the practice of Y*o*ga, which is the name for strenuous effort to reach the goal of Religion, which is integration with God in the Supreme State.

Yoga comprises a great variety of methods. Of these, four are prominent, namely the Yoga of service to God by right action, that of devotion, culminating in Love of God, that of mind-control through breath control and meditation and that of Quest of the Real by rejection of everything unreal. These are dealt with in the sacred books. By following one or more of these paths the follower attains the state of pure Sattva, and then easily reaches the goal. Meanwhile the mind becomes purer and more and more healthy—free from the imperfections of worldliness.

Religion thus provides a non-violent means of eliminating the defects of the mind. The direct method, which means fighting the mind by means of repression, is as a rule doomed to failure, because this process rouses the mind's resistance, which is bad policy, because in such conflicts the mind becomes the victor; the would-be conqueror of the mind is defeated and discouraged. The process of mind-conquest is by substituting higher ends for the lower, worldly ones. This is slow, but sure. As devotion to God becomes deepened, attachments to worldly objects become worn out and are finally overcome and extinguished. By this process Holiness is achieved, which is True Health and Immortality.

The right mental state results in relaxation of mental stresses, and is thus an element of practical Vital Economy. As Kuhne said: *Nature-Cure requires character.*

VII Unity

Natural Hygiene is unique among all the healing systems, because of its extreme simplicity, which is due to the profound truth of Unity which it teaches. It is because of this teaching that it is easy for any intelligent man to practise it at home without dependence on any and every kind of doctor.

In the Hygienic Way the follower must see the Unity of the three bodily states, called health, ill-health and disease. ‘ He that sees diversity as if it were real goes from death to death ’ was the warning given to the disciple seeking deliverance from bondage. The very same warning is given in this true science to him that seeks deliverance from disease through health. What exists is one, and only one. Its Unity is obscured by varying forms of the three states mentioned above, to which different names are given. That one is Health, which is the unvarying reality in all these three. So we should know that Health alone is real in its own right, and not the other two, which are apparent, transitory forms of Health. It is a convention of the Vedantic philosophy that what exists continuously is real, and that the transitory changes of form that appear in it are not real in the same sense. And this convention is useful in practice. To ascribe equal reality to the unchanging substance and the changing, transitory forms is a grievous mistake.

Diseases come and go, but underneath them all, and in between, Health endures continuously, more or less. Disease has no existence apart from Health, because it is only an outward, visible and tangible form of ill-health, which is only a diminution of Health. It may be called disease in its *latent* or seed form; the former being the *patent*, visible form of the diminished health.

We may understand this by distinguishing between the substance and its form. Health is the substance, disease is only a form of it, due to special conditions. The substance is real, like the gold, out of which jewels are made; the form is comparatively unreal, like the jewel form, which merges in the substance, gold, when it is melted. In our practice we attend to the substance, to Health, seeking to raise it to its former higher level, and more or less ignore the form, the disease. We take no notice of it, except for relief from painful or unpleasant symptoms; but what we do for such relief must be also hygienic, not in the least inimical to the restoration of health to its original, or even a higher, level. We shall now study this in detail.

All diseases become possible only on a basis of health; for health in some degree must be present as the *substratum* (or substance) of any and every disease. When health is completely lost, death ensues and then there is an end of disease also. Health is really indistinguishable from Life, and hence, so long as life continues, health also must exist, more or less. Health and disease are thus like the obverse and reverse of a single coin. Thus both health and disease subsist in Life; the positive essence of Life is health; the negative aspect of it, its diminution, is disease. For this reason we regard disease as inseparable from health, and therefore to be treated rather as a diminution of health, than as something existing independently of it. Thus is established the doctrine of the Unity of Health and disease, and this Unity is verified by the cure of all diseases alike by the single process of restoring health.

That disease is not an entity,—which means that it has no independent existence, apart from Life's healthward efforts—has been realised even by an allopath, Dr. Carrel, quoted in the appendix to the 2nd chapter, page 56. On the same page there is another quotation from his book, which explains that disease is 'the struggle of the body against a disturbing agent.' We have seen before that many other sensible doctors have expressed similar views.

Because disease or ill-health is only a diminution, or lower degree, of Health, therefore we must regard disease as rather unreal. This is the proper policy to be followed, if we want a radical cure of disease, and not merely temporary and deceptive relief by suppression of this manifestation of ill-health. The practical significance of this teaching can be seen by means of the simile of light and darkness. Light is the substance, darkness is its diminution or apparent absence. Health is like light, and disease is like darkness. Darkness is not got rid of by directly attacking it. It goes of its own accord when light is increased sufficiently. In the same way, when health is raised sufficiently high, disease disappears.

Since no disease exists apart from Health, which is its substratum, it logically follows that all diseases are *one*; their apparent diversity is an illusion due to the ignorance of the medicos and their patients.

All diseases alike are one also because they are Nature's efforts to raise the health to its previous high level. So disease-processes of whatever kind are also vital processes just like health-processes. Vital processes in a body not encumbered with toxic filth are called health. Those that take place in an encumbered body are diseases. That is all the difference. Since diseases are vital processes, to fight them with drug-poisons is criminal folly.

In this context an objection may be raised, namely that not all diseases are efforts for the return of health. Natural Hygienists are agreed that diseases of the first stage, namely acute diseases, are Nature's efforts towards recovery of high-level health. But it is objected by some that diseases of the second stage, namely chronic ones, are not so, that they are symptoms of greatly lowered health, due to Nature's frequent defeats at the hands of criminal medicine. This is substanially true. But we take the view that even in the chronic case Nature does not once for all cease Her efforts for health, but is only waiting for a favourable opportunity for making more vigorous efforts to achieve Her beneficial aim. In such cases Nature *is* making *some* effort to eliminate the cause of ill-health, the toxic filth. This effort will become more vigorous and effective if and when the sinner, the patient, repents and returns to Nature after dismissing his quack doctors of whom we may say, now that they have taken to *injecting* their drugs by the hypodermic needle, that they are just scorpions or serpents in human form. We may say that so long as a chance of cure exists, Nature continues Her beneficient efforts, however feeble they may be.

Diseases, as stated before, are of three kinds, as *acute*, *chronic*, or *destructive*, according to the three stages of the *Disease-Progression*, which is what takes place while unnatural treatments are submitted to. It has also been explained that acute diseases are more or less superficial, shortlived and easy to cure, chiefly because they are themselves curative processes, and would lead up to health, if they be cared for in a hygienic way. This care is usually called 'cure' because it is in harmony with Nature's purpose. As a rule all good effects are brought about by the union of Divine Grace and rightly directed human effort, and as in truth what we do by way of caring for the sick—whether ourselves or others—is finally due to that Grace, the two factors are taken together and called the cure of the disease, it being understood that such a cure is a *radical* cure, as explained before, whereas medical cures are as a rule just suppressions, which lead on to the next, the second stage and finally even to the third and last stage, which is degeneracy, in which destructive diseases inevitably arise. That these are wrongly described by the medicos as degenerative diseases has been shown before.

It must be understood that every suppression of Nature's efforts for health causes a fall in the health-level, because Nature's purpose, the lessening of the encumbrances, is violently thwarted every time. Thus ill-health grows and health declines until the last stage is reached, when death is sure, unless warded off by timely return to Nature.

We have seen already that if and when the sinner-sufferer returns to Nature, this *Disease-Progression* stops, and the patient is led back to Health in the reverse direction. This healthward progress is called the *Retrogression of disease.* In this progress back to Health the suppressed diseases of the past may and often do return, but in the *reverse* order. This is clear evidence that those diseases were not radically cured, but only suppressed, which means that the medicos acted in ignorance of Nature's Law of Cure. This means that every course of medical treatment brings about, not a return of health, but a fall to a lower level of health, which finally leads to a complete breakdown of the vital structure, ending in one of the diseases of degeneracy. Suppression of diseases is good business, and this is the reason why medicos do not wish to look at the evidence for a hygienic approach to the disease-problem.

Between one suppression and the next, disease remains in a latent, nameless and formless state, which is the connecting link between every two consecutive diseases. It is this latent disease that makes the subsequent disease possible. From this we can visualise the truth that there is only one disease, sometimes manifest as patent disease of a particular form, and at other times unmanifest, as latent disease, which persists throughout life in most cases. An apt simile for this continuity is the series of reincarnations that a soul undergoes in worldliness, each time giving up an old body and taking up a new one, and each time receiving a new name. These names and forms of the one continuous disease are therefore illusory and misleading, the real part being the substratum of ill-health, which in its turn is not distinct from the health. This view of the continuity and the worsening of ill-health makes it clear that the medical way is the wrong way. In this way the cause is not removed; this can be done only by doing penance for one's past hygienic sins and then living hygienically ever after.

What is this cause? Indian logicians recognise that the cause is always twofold, consisting of a material and an efficient cause. This is to be understood by the example of the earthen pot, which is an effect due to two causes, a material cause, namely earth, and an efficient cause, the potter. In the present case the material cause is the encumbering foreign matter, whose elimination is the disease-process, and the efficient cause is Nature (or God), using Life as the instrument. Since life and its operator have been studied already, we shall now consider the material cause, the foreign matter.

How does foreign matter come into existence? The answer is, we ourselves are the cause of its presence inside the body.

Foreign matter is formed in the body chiefly through hungerless and excessive eating of foods, which happen also to be of low health-value, as will be explained later. This excess upsets the digestive function and the end-products of this imperfect digestion are waste matter, consisting of filth, which is difficult to eliminate in the regular course of vital functioning.

Arrears of uneliminated foreign matter thus accumulate, forming encumbrances, out of which arise first acute diseases and later chronic ones. These diseases are all due to the imperfect digestion that is inevitable under the circumstances, which, becoming chronic, is called *dyspepsia.* This dyspepsia in most cases escapes recognition as such; but the foreign matter so generated travels to the organs all round and provokes diseases of those organs, which are radically cured by reformed eating; thus the reduction of the number of meals, of the quantity eaten at each meal, and an improvement of the quality of food eaten, even without any treatment for the organ involved, results in a radical cure. Sometimes the disease is recognised as dyspepsia, with or without neurasthenia, and then the same hygienic measures prove effective for its cure. All these cures become permanent by the cured patient becoming a lifelong follower of Natural Hygiene. This is the view expressed by all the pioneers of this system, among whom we may mention Louis Kutne, Dr. Dewey, Dr. Page and Dr. Rabagliati. This is the practical proof of the truth of the unity of diseases and also of the Unity of disease with Health.

The necessity for the cured patient becoming a faithful and lifelong follower of this system is understandable because the same cause, if allowed to come into being, will produce the same effects.

Thus diseases are one, not only in their mode of causation, but also in their cure. This will suffice to convince the follower that these Unities are not alone theoretically true, but also practically useful.

Doctors commit two serious mistakes in their ways of treating the sick, which are condemned in our science namely drugging and feeding, both of which are the causes of death or serious injury to health. The former has been sufficiently dealt with already. The latter is due to the medical notion that food is the source of vital power; it will be fully exposed in the chapter on Vital Economy.

The accumulation of foreign matter is noticeable by the changes that the bodily form undergoes, due to the deformities that result from its presence in the body. This enables us to diagnose the nature and seriousness of the diseases that are due to arise in future. This will be dealt with in a later chapter.

The following details about these diseases should also be known.

Acute diseases occur, as a rule, in the beginning, and chronic ones later, due to suppression of acute ones. But because of the persistent fouling of the blood-stream and the poisoning thereby of the nervous system, as well as the reckless drugging, chronic diseases are now occurring at an early age. Poliomyelitis is precipitated by inoculations, a disaster that was absent before.

In the tropics there is more of acute disease, while in the temperate and colder regions chronic ones are more common.

Often it happens that acute diseases have a background of chronic or destructive diseases in latency. They need to be treated with greater care so as to remove this back-ground. Acute disease is characterised by a greater vigour of elimination, while in chronic ones the vigour of the vital effort is much less. Hence, while the former respond to suitable treatment promptly, the latter do not do so. By this the two can be differentiated and correctly diagnosed.

If patients die of acute diseases in our country, who is to blame for it? Surely the fault is in the medico who seeks to suppress it by violence. Most medicos are ignorant of the fact that acute diseases are *vital* efforts for the renewal of lost health. In this respect, as explained above, animals are wiser than the medicos and those that believe in them.

Sometimes it happens that a patient of acute disease, who is reduced to a parlous state by medical incompetence, is afterwards rescued from the jaws of death by the natural way and lives to a great old age afterwards.

If acute diseases be radically cured, then there is no chance of chronic or desstructive ones, because by this real cure the encumbrances are reduced.

At a debate at the B. B. C, in England in 1953, the allopath had to confess: ‘We do not know how chronic diseases are caused.’ Thus it was shown that the Nature-Healer's thesis, that medical suppression is their cause, was correct. So these very medicos are to blame for all this ill-health and suffering.

A patent disease, if suppressed, goes into latency, not if radically cured; for then health is re-established, and there is a perfect cessation of disease. Out of disease in latency fresh diseases can arise; but none can arise when the disease is radically cured. The right policy, therefore, is to follow the natural way. The reason is that in this way life's eliminative efforts are powerfully helped. On the other hand in allopathy this effort is always defeated.

Also in the natural way, as a rule, the patients do not suffer so much, as under medical care.

In acute cases the natural medicines are the following four, namely fasting, air, light and water. In chronic cases all the five—including food—are the proper medicines.

In acute cases there must be either absolute fasting, or at least a very close approach to it, and whatever food is given must be positive, not negative, as will be explained later; positive food-substance is medicinal, and should be used in medicinal rations, not in excess. As a rule, in acute cases, since there is an abundance of vital power, fasting is proper. This is not the case in chronic cases.

It is the unnatural treatment of chronic cases—the "symptomatic" treatment given to give relief—that makes destructive diseases possible. But even when this stage is reached, if the patient returns to Nature in time, he can obtain a new lease of life and health.

In all cases, hungerless eating is a great mistake, because it worsens the health.

In health there may be two meals a day, as will be explained later. In chronic cases only one meal will be proper. In destructive cases, not even one substantial meal may be taken, but only very light medicinal food may be taken, so that the vital power may not be wasted in disposing of unwanted food.

VIII Vital Economy

An abundance of the power called Life is the indispensable condition of Health, because, as we have seen, it is through the instrumentality of life that all vital processes, whether of health, or of disease, are possible, and this power resides, not in the gross body built up from food, but in the subtle body, of which scientists know nothing. We have also taken note of the fact that the amount of life-power that is present at any time in a body is limited by the encumbrances present. Since the reduction of encumbrances needs time and effort, this receptivity cannot be *increased* all at once. Hence, to maintain a sufficiency of vital power always, the only way is Vital Economy.

Just here we shall consider the pseudoscientific medical theory that food is the source of vital power. Medicos suppose that this is scientifically proved by the equality of the chemical energy of the food and the end-products eliminated, namely carbonic acid gas, etc. This equality will always prevail, whatever the food-rations consumed. If a man eats only a third or fourth of the amount prescribed by this pseudoscience, there will be the same equality. It is as if a parent, having a son at a University, tried to find out the allowance needed by the youth by remitting to him all he was able to spend; but the youth's ability to spend bears no definite ratio to what he really needs.

Our view on this point is that food serves only to make good the waste of bodily tissue that occurs by work done, and has nothing to do with the vital energy.

The amount of food one needs to eat is determined by other laws than those imagined by the 'scientists.' It is a historical fact that these men invented their theory, known as the 'calorie' theory, by the false and grossly misleading analogy of the steam-engine, the living body being considered by them as a kind of steam-engine, which needs fuel for generating power, the food consumed being assumed to be the fuel needed by this human steam-engine. Actually there is not the least resemblence between the two. The body has more resemblence to an electrically driven motor. The current of power that flows along the nerves, which causes muscles to contract, is electricity, which itself is not life, but is generated and used by Life.

The utter stupidity of this medical theory was demonstrated by Dr. Dewey. He pointed out the significant fact that '*Food is a tax on vitality.*' He also showed that the assumption was absurd, because if it were, there was no reason for fatigue. A tired man must go to his bedroom, and not to the dining room, to recover lost strength. We put it more strongly still by posing the question: Why death, if the theory be true?

Food needs to be digested, and the power that digests it is Life. The two are thus eternally distinct; that which is digested and that which digests are not at all the same. *Food does not digest itself.* If it could, a tired man can recover his lost strength by eating a good meal. But the fact is, that meal might go far towards killing him. He must rest and recuperate and develop hunger and digestive power, before he would be fit to eat. On the other hand, by merely resting or sleeping, he recovers all his strength.

The 'scientists' ignore the fact that all through history there have been people who systematically ate about one-third or less of the medically prescribed rations, and have enjoyed superior health and fitness for work, and lived happily, far beyond the biblical three score and ten years. And even now there are followers of Hygiene, who eat very low rations on principle and are all the more healthy, efficient in work and longlived because of their abstemiousness; these men are not infirm in their 'old age;' in fact they are not old at all; for their youth is prolonged into what is called old age.

Luigi Cornaro of Italy, who had lost his health in middle age, got a new lease of life and health, and lived to be more than a century old by simply cutting down his eating to twelve ounces a day, and later reducing his eating to one meal a day. He wrote down his wonderful experiences of this life of sobriety in a book, which is still a source of inspiration to health-seekers. There is a more recent example, Wilfrid Hill, who wrote a book, '*Prolong Your Youth*,' which is a good book to read for followers of Hygiene.

Also there is the testimony of Marco Polo, an Italian traveller, who wrote, in his book of travels in the 'East,' of the great longevity of the Brahmans of our country, due to their abstemiousness in eating.

There is also the crucial test of the cure of *dyspeptics*. These are easily and radically cured by fasting or an approach to fasting and other hygienic measures. They cannot digest the heavy rations of high-calorie foods prescribed by the medicos. If treated on orthodox lines they die in three to six years, suffering terribly all the time. The author himself was a sufferer from dyspepsia and neurasthenia, and was reduced to a state of utter hopelessness because of medical ignorance of the basic truth of the natural relation of food to Life; but he got restored to very good heatlh in two years by hygienic measures, as will be described later.

Professor Chittenden of the U.S. demolished the medical theory by experiments on himself and some volunteers. He proved that one third of the number of calories medically prescribed gave better health and strength than was possible by taking the full amount. Horace Fletcher, the advocate of thorough mastication, also proved the same truth by his own example and books. Dr, Lindlahr said: 'One third of what we eat nourishes us; the remaining two-thirds go to nourish the doctors.'

The facts of long fasts by patients for the recovery of health, as observed and recorded by the great pioneers, totally disprove the theory. The medical view, that a faster lives upon his own flesh until emaciation sets in, and then dies, is negatived by these facts. Medicos do not know the distinction between fasting and starvation. That distinction is real, though rather too subtle for the obtuse brains of these 'scientists.'

During a fast of a month or more, the body-temperature as a rule remains constant; but the amount of body-substance lost during the fast is not the same all the time. It is more than one pound at first, but in the end it is a few ounces, too little to account for the heat. It is the electric currents flowing in the nerves that maintain the body-heat, not the tissue-substance that is consumed.

Also there is the curious fact, that a man with an abnormally high temperature, who fasts, gets down to the normal, 98·4° F. Also it happens that if a man with a subnormal temperature fasts long enough, say 40 days, the temperature *rises* to the normal. How do they propose to explain this ?

Prof. Arnold Ehret states that a faster can be stronger after 20 days of fasting than he was before he began fasting. How is this explicable on the basis of the calorie theory?

If this theory were true at all, then not one of those long fasts would have been possible. Dr. Dubos of the Rockfeller Institute, in his book on '*Basal Metabolism*,' had to admit that long fasts are not fatal, because, as he put it, some mysterious power intervenes to establish the basal metabolism (rate of processes of vital changes of food-substance) at a lower level so as to avoid disaster. This is an admission that life can survive without damage even when no food is taken for many weeks. Actually the abstinence from food has positively beneficial effects, as will be shown later.

The principles and the rules of Vital Economy are proved true by the personal experience of all followers. And this alone will suffice to refute the calorie theory.

That the minimum food, the food that is needed for replacement of wasted body-substance, gives the best results in health and efficiency, is the conclusion arrived at by all the pioneers and their successors. On the other hand every excess over this minimum lowers the health-level and tends to provoke disease. This is due to the very design of the living body. The average eater, who consumes about four times as much, is subnormal in health and vigour, and is also deprived of access to the Natural Happiness that is derived from the Indwelling Supreme Spirit. He is miserable in proportion to his overeating. This much must suffice for demolishing this unproved, materialistic theory of the medicos.

Now we come to the true principle, namely Vital Economy. That which maintains health and restores it when lost, is *life*. The fivefold food-medicine furnishes only the needed repair material. But the power that accomplishes these ends is life and life alone. This is evident from the fact that, without the vital response to the measures of health or cure, there is no result. Those that ignore the life-power in their care of the sick do no good to them; on the other hand they do harm. Life it is that does all the work, prompted and guided by Mother Nature, the hand-maid of God. When health is below par, it is life that restores it to its normal by efforts to eliminate foreign matter and to reduce the encumbrances that obstruct its functioning aright. A high level of health and ease in the cure of diseases are both possible only when life-power is abundant, more than needful.

Also the one that has an abundance of vital power enjoys a high degree of the Natural Happiness mentioned before, and is therefore always contented and cheerful and free from the grossly weakening slavery to desires for mere pleasures. On the other hand the man with low vitality is miserable, whether he is engaged in work or not, as remarked by rhe epic poet, Milton, who composed the '*Paradise Lost*.'

Like water stored in a lake or reservoir and spent economically through sluices, vital power that is stored up in the body serves in all possible ways to safeguard health.

Also like money deposited in a bank and added to from time to time, vital power is available for all the urgent needs that may arise from time to time.

On the other hand, like the improvident one who mortgages his house and lands, the one, that squanders his vitality by selfindulgence, actually mortgages his body to disease and death.

Life pervades and penetrates the whole of the living body that is unencumbered by foreign matter. (Even if some of this matter be not filth in a strict sense, it is a handicap to health, because matter in the wrong place is filth.) But in the encumbered body life-power is obstructed and hindered in its work by the foreign matter. Hence the necessity of keeping down the encumbrances, and of making the body free from them by suitable hygienic measures.

If the vital power be insufficient, due to improper and excessive expenditure, it can be made to suffice by sensible economy in the expenditure, reducing the waste of vitality through channels that can be profitably closed. For this purpose measures like continence *(Brahma-Charya)*, fasting or abstemious eating, are useful and necessary. By these measures the foreign matter is eliminated and the body lightened, and then more vital power flows into the body from its mysterious Source, whatever It may be.

When there is abundant vitality the body *feels* light, the tissues are clean, and the bodily figure is normal and comely. Quite otherwise are the effects if life-power is reduced to a low level. For life-power is lessened by filthy foreign matter and by drug-poisons. Herein we must remember the categorical statement of Dr. Alonzo Clark that 'every dose (of 'medicine') diminishes the patient's vitality.'

The greatest waste of power occurs in the work of food-disposal. By this waste life is greatly weakened, encumbrances increase and diseases occur again and again.

It is true that weakness of life occurs after sexual indulgence also. But men become victims of lust, chiefly because they overeat, thereby poisoning their brains and thus producing discontent and cravings. Hence the practice of Dietetic Righteousness is fundamental to health of mind and body. And of Dietetic Righteousness, Vital Economy is the chief part.

The practice of moderation and self-control in the sex-life is usually understood to be the meaning of the term Brahamacharya. But we may consider selfcontrol in *all* kinds of indulgence as included in the meaning of that word. It is the non-observance of Brahmacharya in this wide sense that leads to the loss of health. And if the same course of wrong conduct be persisted in, where is the chance of the person recovering good health? But if he submits himself to the discipline that will be detailed here, and thus increases his store of vitality—his Vital Reserve—then to him Nature will vouchsafe good health.

By excessive attachment to enjoyments one comes to disregard the rules of hygienic living; and this leads to loss of vitality. By communion with the four higher sources of health, namely Ether, Air, Light and Water, vital power is maintained. But by the encumbering toxic filth that communion is hindered. Of all these four, the Ether-power is the subtlest and most important. And more of this power is received by observing Brahmacharya in the wider sense given above. Perhaps Life is the same as this subtlest of all the five elements of creation. Hence access to this source of life must be kept up for the maintenance of a high level of vitality.

In the sexual life the married man must economise his vitality. That is his Brahmacharya, not absolute abstinence. It is said that the waste of semen is the cause of weakening. But it is the waste of vital power, that is the real cause of the weakening of life. It is through loss of vital power, that the lustful man contracts horrible diseases, which are labelled as 'syphilis' and treated by unlimited dosing with poisons like mercury, arsenic or penicillin. But by Vital Economy and positive feeding these much-abused sufferers can be redeemed from the depths of incurable disease to which they are reduced by medical violence.

But of all the disciplines that are prescribed for man, the most important is Dietetic Righteousness, for the reason stated before, namely that other forms of unrighteousness arise from the constitutional defects caused by unrighteous eating. He that eats rightly is able to observe *all* the laws of righteousness. Indeed he is an all-round righteous man, as stated in the verse quoted from the Shri Bh*a*gavatam. 'Food is eaten, and it eats; therefore its name is Annam,' says the Taittiriya Upanishad. The significance of this text must be understood. What is eaten righteously is eaten and the end-products are eliminated, and hence health is unaffected. But if there be wrong eating, then it becomes toxic filth, which being retained is the cause of disease and death. The other text which says that food is both medicine and poison, means the same thing.

Even wholesome food, if eaten in excess and without hunger, becomes toxic filth. So wholesome food must be eaten righteously. What is wholesome food is explained in the next chapter. This rule is for both the healthy and the sick. Examples have been given already in the discussion of the calorie theory, those of Luigi Cornaro and the Brahmanas of the past ages. The abstemious eater obtains all blessings, namely health of body and mind, length of life and happiness. On the other hand the unrighteous eater loses both bodily and mental health.

It happens that some unrighteous eaters are seemingly not seriously affected in health, so that doubts may arise as to the truth of the teachings of hygiene. These men boast of their 'excellent health' in spite of wrong eating. But if scrutinised according to the science of encumbrances, given later, they would be found to be harbouring diseases in seed form, and often these men die suddenly and unexpectedly of diseases arising from these encumbrances. Also their progeny is far from healthy. We should rather look at the instances of high level health and longevity of those that live righteously, and the instances of renewed health by reform of habits according to hygiene.

When to eat, how to eat and how much to eat are the questions to be dealt with in this chapter.

One should eat only after noticing the presence of sufficient power to digest the food to be eaten, and not before. And he should make sure that this power of digestion will be available until the digestion is completed, that is, that the power may not be withdrawn meanwhile at any time. On this qualification hangs a rule which will be expounded later in its proper place. If this power be withdrawn, so as not to be available for the digestive function, then digestion will be suspended and indigestion will result.

The sufficiency of the power to digest is knowable by the feeling of *Hunger*. Therefore the follower must eat only after he is sure that *keen*, natural hunger is present. Those that eat without waiting for hunger lose what health they have. That being the case, how can sufferers from long-standing, deeply rooted diseases, who eat without waiting for hunger, become healthy again?

proceeds, elimination is at a standstill. This fact is biologically of great importance.

Life cannot simultaneously carry out, adequately, more than one great activity. So it cannot digest a substantial meal and eliminate foreign matter at the same time. As a rule therefore Life begins the work of elimination after the stomach is emptied and the digestion is over. But the work of elimination is more important for health than that of digestion. If digestive work be heavy and takes too long a time, elimination is postponed, the foreign matter accumulates, and encumbrances are formed. This is a reason for limiting the stomach-load to the indispensable minimum.

It is by effective elimination that bodily lightness is maintained. This lightness is not a matter of weight, but a feeling, due to the abundance of vitality. Life, it must be rememberd, has not only to carry the body, a load for four persons, but also to do work with it. This it cannot do if the work of elimination falls into arrears. When, due to efficient elimination, the body is light and the vital power is abundant, then there is ability to do work. At that time one should get through the main part of his day's work.

A moderate amount of work has the effect of maturing hunger, so that, after work, hunger becomes keen and unmistakable. For the lazy, hunger does not come at all, or it is anything but keen.

Hence on noticing the presence of power to do work one should engage in work; but he must cease from it as soon as keen hunger has developed. Continuing to work even after that would banish hunger and produce fatigue. If fatigue comes, one must rest until hunger revives and then eat. During the interval bathing would be proper.

Two clear signs of keen hunger should be known, the presence of abundant vital power and the liking for some plain, non-appetising, natural food, the most wholesome among those to which the man is accustomed; such food would be Sattvic food. A liking for non-Sattvic foods can arise without hunger. But Sattvic, 'unstimulating food', as Louis Kuhne calls it, needs the sauce of hunger to be relished.

So the eater must first see to it that the stomach and bowels are empty; then he must wait for keen hunger to manifest and then sit down to his meal.

When stools are stagnant in the bowels, true hunger is impossible. Hence one should see to it that the stools are passed out and the bowels emptied. The emptying of the bowel is the first among the conditions mentioned in the verse quoted from the Ayurveda text-book; that shows the connection between bowel-health and natural hunger. Those that disregard this rule, and eat while stools are stagnant in the bowels, are conservancy carts, carrying the foul refuse of three or four days' eating or perhaps a great deal more. Of course these men are not models of health! Foul gases emitted by these stagnant stools pervade the blood-stream and enter even the brain and affect its efficiency and health. The belly and the brain become heated and more or less paralysed or made unfit for their work.

Hence all the work of elimination must be allowed to be completed, and sufficient time must be allowed for it, before one can expect to be really hungry, for thus alone does one remain healthy always.

As a rule in civilisation intelligence declines in old age. But for those that live righteously intelligence grows and matures.

Now we shall consider the habit of eating heavily in the morning, which has come into fashion by imitating foreigners. For one that has slept at night after eating a substantial meal, hunger does not arise in the morning. Dr. Dewey remarked that 'sleep is not a hunger-producing process' Hence if one has taken a meal at night, for him food eaten in the morning is poison. The rule for him is that he should wait for hunger as explained above, and then eat, meanwhile doing work, enough to provoke natural hunger; for work is the natural cause of timely hunger, not idleness. Those that will not work, neither shall they eat. Eating a heavy 'breakfast' in the morning is one of the causes of the great decline in the health of the civilised nations.

Before the white men came the rule was, at least for the Brahmanas, to go without food till noon, meanwhile doing all the day's work. Professors taught, and pupils learnt their lessons, on an empty stomach, and there was a high level of scholarship, due to this hygienic rule being observed. In one of the Vedantic books there is a passage which says: '*Take water and do thy work.*'* This was one of a series of instructions given to a student when he was accepted as a student by his teacher. As Dr. Dewey remarked, all work is best done on an empty stomach. In the west it was Dr. Dewey who first discovered and proclaimed this health-habit, the *No Breakfast Plan*. He had been in poor health for some time; but one morning he suddenly noted the fact that he had no real hunger for the breakfast; then and there he stopped taking breakfasts and the results proved to him that abstinence from eating in the morning is an ordinance of Natural Hygiene. Morning eating is also condemned in the Old Testament of the Bible.

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* अपो ऽशान कर्म कुरु ॥

Another very bad habit that has come into vogue among us is the eating of a very substantial meal, the principal meal of the day, *before* going to one's daily work. This means that the work is done on a loaded stomach, which prevents digestion of the meal and in due course sets up serious acute diseases at first and later causes chronic diseases, which are medically incurable; they can be cured by reform of habits.

Employees in the public services and in the business houses are all guilty of this great crime against Health. Even early in the morning, when they could not possibly be hungry, they eat the principal meal and then hurry to their place of work. Work and digestion cannot go on at the same time. As work is done with the will, the vital power is monopolised by the work, and there is no vital power available for digestion, which then ferments and putrefies, releasing gases of decomposition, which rise up to the brain and weaken all the vital organs.

Scientists, who believe in the calorie theory of of food-values, say that very little vitality is spent in mental labour. But actual experience shows that such labour is far more exhausting than muscular work. The fact is that Life is not within the scope of scientific study, as explained before.

Work and digestion must be kept apart, so that there may be no competition between them. When digestive work is to be done, then Life must be left free to do that work; no other work must be imposed upon it till digestion is completed.

The harmony of work and digestion was the rule in the recent past in our country before one of the predatory nations of the west— the British—came and established an empire over us. Then our ancestors regularly finished most of their work during the morning and forenoon and ate their first meal, the principal meal, afterwards, at noon or later.

Even quadrupeds are aware of this principle and rule of eating. And through accidental experience even a few men knew of it and reformed their habits accordingly. The following story given by Dr. C. W. Page of Boston in his book is very instructive, of a hunting dog who would never take a breakfast if he knew that his master was going out hunting. The master was a friend of the author, and from him the author got the story. In the beginning the master tried to deceive the dog, so as to get a breakfast into him before hunting. But the effect of the meal was to reduce the vital vigour and ability of the dog to do his share of the work; his scent failed, and he was unable to pursue the game with speed, and so he gave up his efforts to cheat the dog. Dr. Page remarked that when he heard the story and saw the dog, the latter, though in extreme old age, was like a sprightly youth still, while his master in middle age was already a decrepit old man, because *he* never followed the excellent example set by his own dog.

It is noteworthy that these foreigners eat their principal meal, called the 'dinner,' at night, never in the day. During the day they get through their work, eating lighter meals, though this lightness varies much according to the individuality of the eater. They have imposed on us *their* hours of work and we have submitted to it; but we have failed to take over their programme of eating also, which we ought to have done, in order to remain healthy.

Therefore we have the following rule, that we should eat our principal meal, whether in the day or at night, only after finishing all our work, and not before. This means that if one is free to rest after the meal, thus enabling digestion to proceed unhindered, he may eat that meal at a suitable hour in the day. But if he is not free, but obliged to work till the evening, he must postpone his principal meal to the night, eating just a little, once or twice during the day, or living on water alone, till his work is over.

This rule is especially binding on brain-workers. It is these that fall victims of chronic, difficult diseases in middle age, due to violating this rule of health. Only those that have at least three hours of freedom from work after the meal should eat that meal at midday or any time in the day. This period is for ensuring a good start for the digestion; once started it will proceed smoothly, if only light work be done after these three hours.

Those that honour this rule enjoy positive health and exceptional longevity and retain their fitness for work even in 'old age.'

Now for the general rules of healthful eating. Only *one principal meal* must be eaten per day. Two substantial meals would soon destroy the sense of bodily lightness, which is the chief test of health. This loss of lightness, not feeling that the body is a burden, is a proof that the eating is not right, and that health is being steadily lost.

One that eats only a light meal when he eats at all, may eat twice if he feels hungry twice. But one that eats till his appetite is fully *sated* must eat only one meal a day.

Eating only one meal a day is best of all. Eating twice is medium. Eating thrice is worst of all.

For one that wants to eat twice a day the rule is that only one of these—not both—must be the substantial or principal meal of the day, and the other meal must be a light one, not more than a third of the other.

In summer eating the light meal in the day and the heavier one at night enables the eater to escapes the severe discomfort due to the seasonal heat. Eating heavily in the day makes one liable to incur what is called a 'sun-stroke,' which may prove fatal.

In eating, one must consider the state of the mind also, as stated before, because the quality of the mind depends very much upon the rightness or wrongness of the eating. The eater must understand the principles; then he may apply them in practice so as to suit his own needs.

One should eat for the sake of health and efficiency, not for the pleasure of eating. This pleasure is just a bye-product. If one observes the health-rules, then pleasure does come by eating, and with that pleasure one must be satisfied, without hankering for more. One should not live to eat; he must eat to live in health. He that eats for the pleasure of eating sooner or later loses his health and becomes a victim of deeprooted diseases and dies prematurely, meanwhile enriching the doctors.

In eating one should allow space in the stomach for the expansion and contraction of the lungs in breathing, and for water to satisfy genuine thirst. This rule applies chiefly to the principal meal. The ancients laid down this rule: 'Two quarters of the belly space should be filled with food; one should be reserved for drinking water when needful; the fourth quarter should be left free for the movement of the breath.' But this does not tell us when one should stop eating.

It should be noted that mealtime is not the proper time for drinking water freely. The time for drinking water freely is later, as will be explained in its place.

Let those who labour with their gross bodies for their livelihood eat once a day as much as will satisfy them. They are not likely to come to us for advice, unless seriously sick. But brain-workers ought not to eat thus. They should eat always with self-restraint, and eat only unstimulating food, which we call S*a*ttvic food. This will be explained later. Here we point out only that heavy eating degrades the person to the T*a*masic level.

If one habitually eats the minimum—which alone will be conducive to health—then the mind will be clear and efficient, and even without regular exercise there will be fitness of the body for work all the time. The need for special exercise arises chiefly from overeating. This will be explained more in detail when dealing with exercise.

Here it has to be stated that even an athlete is greatly profited by eating righteously. Bhagavan Shri Ramakrishna gave the instance of one Hanuman Singh, an athlete, who ate only one meal a day, because he was an earnest devotee of God. He was challenged by a Muslim athlete and the date for the trial of strength was fixed a month later. Meanwhile the Muslim ate many times a day of the richest foods. But Hanuman Singh continued to eat just as before. On the day of the fight Hanuman took no food; but contrary to the expectations of the spectators, the Muslim was quickly thrown and defeated; the devotee, who ate righteously, was the victor; his strength came from the Indwelling Spirit, not from food, which is a tax on vitality. Eating in excess of the vital need is the cause of weakness, not of strength.

We have already discussed the calorie theory of the medicos. We have here to say only that the food-load they prescribe for health and fitness is far too heavy; a great many, whose digestive power is limited, are seriously injured by eating the amounts recommended. Those who are of robust health and are able to digest all they eat, being free from mental labours, may escape more or less unscathed, but only for some time. The notion that vitality is proportioned to the amount eaten is a gross error of gross minds.

How to avoid overeating of the principal meal is the question that has to be answered now. Instructions are here given, which, if followed faithfully, will prevent overeating.

Whether the amount of food eaten is just proper, or in excess, can be correctly judged, not at the end of the meal, but about an hour or more later. If after the lapse of about two hours after the meal there is a sense of bodily lightness, then it means that too much has not been eaten. So one should eat just so much, as would not cause a feeling of heaviness after the lapse of the time specified. Of course bodily lightness will be affected even by a moderate meal. But the eater must take care not to eat so much as to completely lose that feeling of lightness.

The sense of lightness of body is also accompanied by the prevalence of a pleasant feeling in the mind, with clarity of the intellect. Eating within the natural limit is of very great importance for brain-workers. The following are the rules of Vital Economy.

The first rule is that one should chew each mouthful so well that the food is broken into small particles and becomes well mixed with the digestive juice of the mouth, called the *saliva*. Food so eaten is well digested by the organs lower down.

Another rule is that one should not eat at the meal a number of *courses*, one after another, but eat only *one* course, into which may be mixed all the foods that need to be eaten. Eating many courses causes overeating by the revival of the appetite, due to the taste-stimulation in changing from one course to another.

Some say that if one eats only natural food, there cannot be any overeating. This is absurd.

Another aid to the prevention of overeating is the signal that comes up from the stomach. This signal is a wind from the stomach, which is a warning that eating should be stopped at once. Those that eat more than one course need to respect this rule religiously. It may appear to the novice that at this time he has not eaten enough. But this is a mistake due to past bad habit. If one gets accustomed to eating according to the rules, this mistaken notion will fade away.

Appetisers, like salt, tamarind (or lime juice), chillies or pepper, asafoetida and the rest, which provoke overeating and which irritate and inflame the stomach and other organs, must be greatly reduced, if they cannot be given up entirely. Incurable diseases like blood-pressure become curable if salt and other appetisers are renounced.

But we do not say that food should not be tasty. The natural tastes of wholesome foods become obscured by the use of appetisers and finally one loses the awareness of those tastes. By the practice of right eating the awareness of those tastes is revived, and then food is enjoyable. But in the transition period the eater should reduce the use of these appetisers, so as to enhance health and recover that awareness. Food that is relished in the eating is better digested.

Sudden and wholesale renunciation of the appetisers is not easy. The non-S*a*ttvic one who renounces them all at once is unable to persist in his renunciation; so he resumes their use.

Extremely sweet food also may be a cause of over-eating and imperfect digestion. Food eaten should be only mildly sweet. Artificial sweetening also is best avoided. More will be said of this in the next chapter.

These are the rules of Vital Economy in relation to food. In the methods of treatment for the cure of disease, also, this principle applies. The treatment should be neither too little, nor too much, but should be adjusted to patient's vitality; this rule is specially to be observed in destructive cases.

An immediate benefit from this reform is the restoration of the lost balance between the food eaten and the oxygen breathed in; it was insuffiicient before, but now becomes insufficient, without better breathing. Soon a process of rejuvenation begins, by which all the vital organs become more efficient. The improved lungs enable the eater to practise better breathing. The stomach, also, recovering its natural tone, refuses to submit tamely to ill-usage as before. This means that the eater has now a Monitor to keep him on the straight path always. It was this Monitor that made it possible for Cornaro to live more than a century; without it he might have died much sooner.

IX Positive Food

From Dr. Latto's utterances given in the 2nd chapter the reader will see that progressive medicos advocate '*vegetarianism*,' which was a step forward. But in actual practice this has only a negative virtue, the abstinence from flesh; and it is otherwise not medicinal enough in the spirit of the teaching of Hippocrates, given before. Vegetarians are found to be sickly and non-vegetarians are found to be healthy. The reason in our view is that vegetarians eat a great deal too much of grains—cereals and grams—and too little of vegetables, now called 'protective' foods. Also milk and milk-products are taken, by some people in great excess. Some include eggs also. So a new principle has to be found and applied.

We think that foods must be chosen not according to their food-values, but according to their *health-values*, which is a different thing. We distinguish foods as *positive* and *negative*; the former has a *plus* value for health, the latter a *minus* value, so that the two neutralise each other. To ensure a net value on the positive side we must eat a great deal more of the positive than of the negative foods. Negative foods are disease-promoting, while positive foods, provided there is attention to Vital Economy also, are health-promoting. The health-problems of civilisation arise from two main causes, the neglect of Vital Economy and the excessive eating of negative foods, under the false notion that nourishment alone matters.

For instance take the question of bowel-health. In civilisation this is a rarity, as medical witnesses, like McCarrison, have testified. This is due to the two causes mentioned. Where both these causes are removed, constipation vanishes of itself. Bowel-health is an index of the general health. By Vital Economy and by the eating of an excess of the positive foods all-round positive health is secured and becomes a permanent possession. To distinguish this policy from the confused vegetarianism that has proved a failure, as shown above, we call it *Vegetablarianism.*

We also distinguish foods as *primary* and *secondary.* And it happens that the former are all positive and the latter all negative. Secondary foods are foods for special purposes, designed by Nature to serve as food for the next generation for the first period of growth. Primary foods serve as food for the rest of life.

Secondary foods are milk, eggs and seeds. These serve as foods for the young. Milk is food for the infant. Eggs are food for the future chick till it is hatched. Seeds are analogous to eggs in that their function is exhausted when the sprout has come out.

Primary foods are herbs, vegetables and fruits. These are the positive foods; it is only these that can be relied upon to build up and maintain positive health for life. Hence we do not approve of the eating of 'balanced' meals. This will help to maintain the existing level of low health; it will not help to raise the health to a higher-level.

Up to date science has gone far towards the real truth of food-science. But its voices are confused and confusing. Its latest discoveries, when rightly appraised, are in harmony with the truth as we know it. That is enough for us.

The importance of positive food for health and freedom from disease was demonstrated by Mr. Alfred McCann of the U. S., from whose book two telling examples were given in previous editions.

The first case was that of the crew of a German war-cruiser, which was sent out during the first world war, to intercept and sink neutral ships carrying goods to enemy countries. The men were quite fit when the voyage began. The food that was stocked was wholly negative. Any fruits or vegetables that were found in the vessels intercepted were set apart for the officers' mess. The rest of the crew had no share of it. After eight and a half months all the men fell incurably sick; among the officers there was no serious disability due to the difference in food. The cruiser was taken to the U. S. shore and surrendered. All medical efforts proved utterly futile. At last McCann, who was permitted to try, cured the men by the very simple device of giving them food-medicine, supplying the very food-factors, of which they were deprived for those long months. Soups of vegetables and of bran were given. In a few weeks the men were on their feet.

The other case showed the importance of *conservative* cooking of vegetables. In one of the German military hospitals behind the fighting line in the same war, the results became suddenly worse; this happened when the regiment fighting there was sent elsewhere and another regiment took its place. Inquiry showed that the former regiment was composed of North Germans, who practised *conservative* cooking, retaining all the food-essences of the vegetables, while the new regiment was of South Germany, who cooked their vegetables in plenty of water, which was then thrown away, which was the opposite of conservative cooking. This was corrected, and the conditions improved.

All foods contain both positive and negative elements. The former are the natural vitamins and organic mineral salts. The negative ones consist of nourishing substances, called protein, starch, sugar and fat. In the positive foods the positive elements are greatly in excess; in the negative foods the negative elements are greatly in excess, and the positive ones are practically absent. The negative elements tend to form waste products of an acid nature, which, if not neutralised and eliminated, would become foreign matter and provoke disease. The positive elements, which are alkaline, help to eliminate these waste-products and thus serve to safeguard health. Hence it is that positive foods are defenders of health, while the negative ones are its destroyers.

The positive food-factors come into the food from the soil. But if the soil itself has become exhausted and impoverished,—demineralised, as they say—it cannot yield highly positive food. We have already seen in the description of the agriculture of the Hunza people that soil-health needs to be maintained at its proper level by the use of *natural* manure, which is called 'compost' manure, and even this has to be supplemented by pulverised rock to remineralise it from time to time. On this subject there is a wealth of literature that has been brought out by the Soil Associations of the west, that were formed, inspired by the discoveries of Sir Albert Howard, whose name has already been mentioned. These books have to be gone through and mastered by those who wish to grow wholesome vegetables, fruits or other food.

On the other hand commerce, with the aid of crude and shortsighted scientists, has interfered and fabricated artificial fertilisers, the use of which forces the soil to produce an abundance of crops, whose health-value is almost nil. Growers of vegetables in the villages make free use of these chemicals, and make high profits. But the vegetables are *insipid*, being poor in the organic salts and vitamins. These vegetables are therefore much less positive than those grown on soil manured with compost manure, or even than those grown on soil not manured at all. Thus the popularity of artificial manures is a serious menace to our health. Health-lovers should take suitable steps to fight this evil. They should put pressure on the government to ensure the supply of wholesome vegetables.

Another evil that threatens health is the spraying of deadly poisons to kill crop-pests or parasites that infest fruits and vegetables. Most of these pests, it is said, attack crops grown with artificial manure on impoverished soils; the remedy is to avoid the artificials and use natural manures.

Nowadays it is admitted by agricultural scientists that '*humus*' is necessary for soil-health. For preserving and renewing this 'humus' the use of compost manure is absolutely necessary. This is freely admitted. But it appears that the officials of the Agricultural Department push the sales of the chemical fertilisers with such zeal that the cultivator fails to realise the need of using compost manures; also the artificials are used in great excess. The result is that in a few years the soil is demineralised and exhausted and loses its alkalinity; it becomes acid, which leads to the absorption of poisons, such as aluminium, from the soil, which causes disturbances of health, leading finally to diseases such as cancer. Ultimately the whole region becomes desert and is lost to civilisation.

The soil is not mere inert earth, but a highly complex substance, teeming with life, and rich with the products of life. The earthworm and vast populations of helpful bacteria are there, working as Nature's agents for maintaining soil-health and fertility, these being the absolutely necessary conditions for the production of health-promoting food. Artificial fertilisers destroy this right kind of fertility and ultimately make the soil sterile and useless for growing wholesome food-crops.

Salads are an important item in the diet for patients. But salads prepared from vegetables grown with artificial manure are so poor in the positive elements, that they are ineffectual for the purpose. Primary foods are wholesome, only if grown with natural manures.

The nourishing substances are protein, starch, sugar and fat. Foods containing an excess of these, as explained before, are negative and inimical to health, if not countered by an abundance of positive foods. This means that such negative foods must be taken only in limited amounts; in some cases they would have to be excluded altogether for some time.

Professor Chittenden and Dr. Hindhede recommend a very low-protein diet. Protein is a danger-food because even in the slightest excess it putrefies and gives off highly poisonous, foul gases and toxic products. That it is the excess of protein, which is the cause of mortal disease, was demonstrated by Dr. Hindhede in Denmark during the first world war, when he was Food-Controller there. Because of the stoppage of food-imports from America, that small state suffered a severe food-shortage. Acting on his conviction that the protein ration could be greatly reduced with only benefit to health, he ordered the destruction of the major part of the live-stock, so that the food they would consume might become available for human consumption, and also issued instructions for the use of wholemeal wheat flour for making bread and otherwise effected some health-promoting reforms in the people's food, with the result that the public health improved, instead of being injured. The minimum of protein needed will be found to be much smaller if we take note of the greater longevity of body-cells, due to the eating of Sattvic foods in the Sattvic way, as will be shown later. But to this day protein is the greatest favourite of the medicos, and their patients suffer the consequences of this superstition.

Starch is the next in medical favour as the 'sparer of body-protein' in sickness. To us this is just another of their superstitions, because there is no sense in seeking to spare sick flesh, which Nature wants to get rid of, to replace with healthy flesh from good food eaten afterwards. Starch is the white part of rice, inside its outer coat of bran; and it is abundant in all cereals.

Sugar is the sweet substance into which starch is changed when digested, and hence it is better than starch. But the kind of sugar that is good for health is that which Nature provides in fruits. There it is well balanced with enough of the positive factors, vitamins and organic mineral salts. The white sugar of commerce is a great enemy of health, because it is just *pure* sugar without the vitamins and minerals with which it was combined in the sugar cane, from which it was made. Serious diseases of children, like poliomyelitis (infantile paralysis), are common in those advanced countries,—the U. S. A. etc.—where this sugar is enormously consumed; also the health of adults is injuriously affected by the free use of this dead sugar as a sweetener, in tea or coffee and in other foods that are popular.

The changes for the worse that are made in foods are always made for the convenience of commerce; but it is always pretended that these changes are being made for *our* benefit. This feature of modern civilisation will be found to prevail in every case of commercial tampering with our food-supplies, as will be seen later.

Commerce is the great foe of Health, and therefore of the human race. This evil is not going to be less if Socialism comes; for among the Socialists not one is interested in this true hygiene; they all take their science from pseudoscientists.

The last of these nutrient foodfactors is fat, which is from animal or plant sources. Butter and ghee are from animals; oil is from vegetable sources, namely nuts or oil seeds. There is no definite reason for supposing that fat is an indispensable part of our food. Animals that live on grass or herbage somehow have just enough fat, as we see in wild animals. Free fat is not supplied by Nature. Nuts contain both protein and fat, as well as positive elements, which differ in different varieties.

It seems therefore that if we eat enough of leafy vegetables and to be on the safe side, also include some raw, fresh, tender herbs in our meals, we can get on without ghee or oil. But because many of us are accustomed to using fat in some form, it might be violence to try to get on without fat altogether. It would be non-violent to the bodily constitution to continue to take fat in the form of nuts or oil, but to take only the minimum that is necessary and useful. Among the nuts we can use the almond, pista, cashew or even the ground-nut (peanut or monkey-nut). This last contains an excess of protein also, and hence one must take only a little of it, so that there may not be an excess of protein, and hence one must take only a little of it, so that there may not be an excess of protein. Or an ounce of oil extracted from any oilseed may be used; oil of sesamum (*til*) or of groundnut may be used; there is some doubt about commercial cocoanut oil.

We must beware of denatured oil that is manufactured and sold by Big Business, 'Vanaspati,' which is natural oil refined and altered to resemble ghee. This is achieved by the process called hydrogenation, which needs to be explained. All natural oils consist of what are described by the food-scientist as *unsaturated fatty acids*; this unsaturated state of the fatty acids is very important, because, even according to the food-scientists, it is only in this state that it is useful as a help in the vital processes. Saturation is effected by adding hydrogen to the fatty acids; but by this process they become useless and dangerous to health, unless eliminated, which may be difficult, and so the oil—which is no better than mineral oil, like kerosene—may be retained and cause disease. Also in the process an injurious amount of nickel, which is a poison, is left in the oil. In this connection we have to administer a severe rebuke, both to the scientists and to the governments for actively supporting this injurious alteration of our foods, instead of prohibiting it, as they ought to do even according to scientific evidence. It is obvious that during the controversy over vanaspati, that lasted for about two years, the scientists kept quiet till the very end, and then all of them, heavily bribed by the profiteers, unanimously pronounced in its favour, but wilfully ignoring the main point in issue, its fitness to be used as food. We very strongly advise against the use of vanaspati. Its taste is repellent to those who have not become accustomed to it. From a scientist we came to know that no scientist can afford to diplease the Vested Interests.

It is our confirmed opinion that these food elements are needed in very small amounts even in health, except for hard-working labourers. Brain-workers should always include only a minimum of these foods in their meals. If they eat the positive foods in the manner that will be explained, they would get quite enough of these nutrients.

The positive food-factors, which are the guardians of health—because they help to eliminate the dangerous waste-products of life—are known to science as *vitamins* and *organic* salts*. It is not right to suppose that there do not exist other positive food-factors, which future science may or may not discover. But as we lay no store by all this scientific knowledge, being guided by definite principles of our own, this is of no importance for us; for, by eating quite enough of the primary foods that Nature supplies we get all that is needful for a healthy life.

A confusing mass of detailed knowledge about these vitamins and mineral salts has been gathered by scientific research in laboratories by feeding experiments on animals. It is not safe to accept this knowledge at its face-value, because a number of unwarranted assumptions are being made by these 'scientists' in devising their experiments. One of these is that the organic salts that are in our food are replaceable by inorganic salts. The results of the experiments are likely to be misleading, because of these false assumptions. We make experiments on ourselves, but we take special care to make only *safe* experiments, which will give us useful knowledge. Our policy is to take notice of what scientists say, but we do not act upon it unless we find that it is in harmony with our own conclusions. It is enough for us that science does not contradict our views. We refer to science only to show that it does not cast any doubt on the rightness of our practice; this is necessary because this science is much publicised and readers may be confused by it.

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* The word '*organic*' differentiates these food-salts from inorganic salts, such as common salt and the drugs that medicos employ. Now because science is convinced—solely by reason of its ignorance—that there is no difference between the two, scientists disapprove of this term. But we believe there *is* a vital difference, and hence use this word.

Actually science is useful to us in that it confirms our main principles, namely that primary foods contain an abundance of all the positive food-factors, and that it is necessary for us to consume all foods fresh, in their *natural state*, with all their constituents intact—not removed from them by the intervention of commercial agencies nor by mere lapse of time. Foods that have been tampered with by the intermediaries, or by the big businesses engaged in refining our foods for the convenience of the trade, so that they could be kept in stock for an indefinite time and sold many years after they were harvested, are not food at all, and those that live on such food sooner or later fall sick of incurable diseases. From this cause mankind is going to be drowned in a flood of degeneracy diseases.

We have already indicated the primary foods, which are also the positive foods. The primary foods are all those that are left over after the secondary foods are recognised and set aside.

Secondary foods are of three categories, namely milk, eggs and seeds. It must here be understood that we do not forbid the use of these foods altogether, but only warn against their being used indiscriminately, as if they were as good as the primary foods, because their health value is next to nothing or even minus. It has been the eating of a great excess of these inferior foods, that has brought civilisation to this miserable state, which Dr. Carrel has portrayed in his '*Man the Unknown.*'

Milk is for the young of mammals—those animals who feed their young from their udders or breasts—and not for grown-up ones, as a rule. It is not adapted for adults, and it will not agree well with the other foods they eat. Therefore it is that most people make curds out of it and even dilute and churn the curds to make buttermilk, which is known as Koumis, Yoghurt and so on, in the west. In this form it is a convenient addition to other foods, especially as buttermilk, because its protein-content is low. Some western 'authorities' ascribe enormous virtues to this common food; we do not do so, and we are more competent to judge this article than they, because we have used it for thousands of years. If milk be taken at all, only a little should be taken, because it is very rich in protein.

Eggs are designed by Nature to serve as food for the growing chick while it is inside the egg-shell. The yolk of the egg becomes the chick and the white of it is food for it. It is also rich in protein; so there are many snags in using eggs, such as the possibility of their being stale and rotten when bought, and therefore deadly to health and life. If used at all, they must be absolutely fresh and taken sparingly. The wisest course will be to avoid them altogether.

Incidentally we must take note of meat and fish. These have not been enumerated here even as secondary foods. We consider them as wholly unnatural. They are nasty. According to biological indications man is not a meat-eater or carnivore like lions or tigers. He does not eat meat raw, as do the Esquimos in the far north. The ratio of the length of man's alimentary canal to that of his head and trunk is not like the same ratio for the carnivorous animals, but it is the same as the ratio for the monkeys, who are fruit and nut eaters as a rule, but also eat the tender shoots of the bamboo tree; so we learn from some books. Meat-eaters are liable to a great many diseases from which vegetarians are mostly exempt. Meat is bad, because it is nasty and is a high-protein food. Also it has been rightly observed that meat-eaters smell exactly like lions or tigers.

Grains are but seeds of different kinds of grasses. It may be said that nuts also are seeds; but they mostly grow on trees, and are therefore different. We shall deal with nuts separately. Seeds are analogous to eggs, in that they serve as food for the future plant and are designed to serve that special purpose. They are very rich in starch, which, next to protein, is a disease-food.

The manner of the cultivation of grains makes them less wholesome than those that grow wild in the forests. Rice is grown with an abundance of water, chiefly by irrigation from rivers or canals, and this makes it very poor in the positive food-factors; because of the excess of water, it is a forced crop, which makes it an unnatural food.

Also their health-value, which is very little, is wholly lost by processes of refinement which civilisation has made fashionable and even unavoidable.

Grains are of two kinds, namely cereals and grams (or pulses). Grams are high-protein-foods; we shall deal with these separately.

Cereals are of many kinds, the chief of which are rice and wheat. These are considered superior to other grains, such as barley (जौ, Sans. यव), maize, millets of many kinds and ragi; but these latter are indeed safer foods, because they contain less nutriment; for it is excess of nutriment that is destroying the human race, especially in civilisation.

We have mentioned rice before, But there are other details about rice that all rice-eaters should know. The chief value of rice is that it could be stored and kept for about a year, if not dehusked. Sometimes they are stored unhusked in the villages for even two years; it is understood that it loses its goodness if kept in store beyond that period.

Civilisation has altered this custom for the worse. Paddy—which is the name for unhusked rice—which is grown in Burma in abundance, is violently dehusked by machinery and transported by sea to this country and is eaten freely—in great excess—by the poor. In the process of dehusking, the most valuable parts of the grain, the germ and the bran, which are on the outside of the grain, are deliberately removed and sold as cattle food. This denatured rice, if eaten alone, would soon cause a disease of the nervous system called beriberi or polyneuritis, which is fatal. Experimental pigeons fed on this rice become sick to death; but just in time they are given some bran and rice-germ, and this restores them to health; this led to the discovery of vitamin B, considered very important for health of the nervous system. Brain-workers, please note; do not eat polished rice. A good way to evade this problem is to eat *aval*, (*chivda*, or *chidwa*), which is *beaten rice*, made straight from paddy, without any loss of the positive food-factors, as will be seen from the taste. Polished rice eaten without a sufficiency of leafy and other non-starchy vegetables, is the main cause of the disabling diseases that afflict rice-eaters all over the world. To get unpolished rice, paddy must be ground in a wooden grinder (*Chakki*); the chaff alone is removed in this grinding, and the germ and bran are not lost. The chaff and some grains of paddy that have escaped grinding must be separated by winnowing fans. This rice must not be washed, but must be cooked as it is; and the cooking must be done conservatively.

Wheat also suffers in a slightly different, but equally disastrous way from the ways of civilisation. The problem is slightly different here from what it is in the west. There the trouble is that nearly all the wheat is taken over by the millers, who grind it in steel-roller mills, then sieve the flour to remove the bran, the germ and all the coarse particles, the remnant being thus reduced to an utterly negative food, a slow poison; and even this is treated with chemicals of unknown degrees of poisonousness to bleach it to a death-like whiteness and to preserve this dead substance for much more than a year, so that it would serve the bakers to make *white* bread, which is not the staff of life, but the hearse for the cemetery. It is no wonder therefore that the poor in England, who eat this slow poison with only margerine, a commercial substitute for butter, also a dead substance, are even more subject to disease than the rich, who punish themselves in other ways.

In our country wheat is consumed chiefly in the northern regions. There the wheat is ground into flour and then sieved for removing the coarse particles, and therewith the bran and germ, the positive elements. The end-product, which is fine flour (maida), dangerous in excess, is made into rotis—unleavened bread—and eaten with *dal*, which is broken gram. This, along with the eating of sweets made with refined white sugar and mostly fried in bad ghee, is the main cause of disease there.

Wheat should be ground at home, and not sieved at all, but used as it is, moistening it with water and letting it soak till the coarse particles are well softened. This dough may, if preferred, be beaten on a stone to pulverise the coarse particles and mix the whole, before making roti. It is good to make the rotis a small fraction of the total meal, and to eat it with an abundance of conservatively cooked vegetables, to which may be added some nut-paste (or cocoanut scrapings if available), *not* with gram.

Rotis can also be made of the socalled inferior grains, ground into flour and not sieved. A mixture of flours of different grains may be used; whole wheat flour may be one of them. It is better to make rotis somewhat coarse, and not fine. In any case, rotis must be very well chewed. Chewing is equally important for rice.

The germ and the bran of cereals, if available, may be added to the food to correct the evil effects of their removal. The germ bears vitamin A which is of great importance for various functions. The bran supplies vitamin B. This is here said to show that their removal is a gross crime against health.

The discovery of vitamins has led to a new means of profiteering, the extraction and sale of vitamins as remedies for diseases traceable to their deficiency. An eminent bacteriologist of independent mind, J. E. R. McDonagh, in his '*Nature of Disease Journal*', writes:

> "The true nature [of vitamins] can never be determined, as they are chemico-physical bodies whose nature is altered whenever an attempt is made to extract them from the bodies *of which they* are actually part." He also wrote further as follows: 'The essential ingredients of food-stuffs are of value *only so long as they remain in the article to which they belong*—once they are extracted they suffer damage and are not what they are held to be. It is cheaper, easier and more efficient to eat green vegetables and butter than to consume vitamin A."

It will be seen from the above quotation that commercially supplied vitamins are not true vitamins and should not be taken as if they were the same as the natural vitamins. In one case in our Sanitarium the patient was found to be *eliminating* the doses of some vitamin she had been given, recognised by the characteristic smell of the stuff. Vitamins are rather inseparable *qualities* of the food, than distinct substances that could be detached unchanged.

In the cooking of rice there are cautions to be observed so as to preserve its health-value, low as it is already.

We have noted already that grams (pulses) are high protein foods which make them unsafe for health. Robust labourers and horses or bullocks may be able to digest and dispose of them without injury to health—or not. But brain-workers must beware of these foods. These are not at all indispensable. Nuts,—even the groundnut—can take their place with much advantage. Occasionally whole grams, with their skins intact, may be cooked conservatively and eaten. Some prefer to germinate them and eat them raw; but even then they are high-protein foods.

Nuts are midway between the primary and the secondary foods. In civilisation they seem to be necessary; and if eaten sparingly, so as not to upset the digestion or otherwise injure health, they would do no harm.

Now we come to the *primary* foods, namely herbs, vegetables and fruits.

Among these, herbs must be considered as of great importance, because they serve to enhance the positive quality of the meal as a whole. Wild herbs are naturally more positive than cultivated ones. Of course the herbs used must not be poisonous in the least.

Herbs are the most positive of all the primary foods and therefore have the highest health-value of all. But it seems likely that our too civilised digestive organs are not capable of dealing with an excess of them at a time. Therefore we think that it will be right to take herbal juices in medicinal,—that is, small—doses along with other food, or on an empty stomach, diluted with water; in the latter case no food should be taken until the juice is digested and hunger returns. It must be noted also that as a rule only S*a*ttvic herbs should be taken. Rajasic ones are apt to be disturbing. In particular it must be noted that the herbs to be taken should not be chosen for their effect as specifics for particular symptoms.

Leafy vegetables also are herbs. Unless grown with artificial fertilisers, they are fit for use as food-medicine; so the juice of raw leafy vegetables may be taken as shown above for speeding up the recovery of health. Leafy vegetables will serve as medicine even if conservatively cooked and taken with careful attention to Vital Economy. So taken, they serve as fool-proof means of cure for incurable chronic diseases, such as leprosy, elephantiasis, diabetes, asthma, paralysis and so on; the diet may in these cases have to be continued for one to three years, and short fasts in between would be useful for hastening the cure.

Other vegetables are divisible into two classes, as non-starchy and starchy. Examples of non-starchy vegetables are the snake-gourd (चिचिंडा), field-bean (सेम), cucumber (ककडी), ashpumpkin (पेठा), cabbage, cauliflower and so on. These are much more positive and curative than the starchy ones. Some of these are called tubers, which grow below the surface of the soil, at the roots. Examples of these are the potato and the yams. Among the yams the elephant yam (जमीन कन्द) is good for bowel-health; constipated persons and those having piles may use it as often as they can; as these are sometimes corrosive in taste, it will be needful to add to them, in cooking, some leaves of the field-bean for removing that quality. The unripe plantain and papaya are also starchy vegetables. If starchy vegetables be eaten, cereals must be omitted, so that there will be no excess of starch in the meal.

All the green vegetables should be used, if possible, when tender. This applies specially to the field-bean, because when mature it is not a vegetable at all, but a gram.

Fruits are as a rule costly and beyond the reach of the poor. But there are a few varieties of cheap fruits in their season, such as the wood-apple (कैथ) and the jambu (जामुन) fruits, which should be availed of. We shall come to fruits again later.

Negative foods cancel the positives to a certain extent, because of their opposing natures. Hence for the sake of health, there must be a great excess of the positive over the negative. This is all the more necessary because of the very low level of health that civilised nations have reached. The slogan of 'balanced meals' should not mislead us. Such meals would prevent all improvement in health. For those not actually sick a proportion of six or five to one will be needed; in some cases the food will have to be exclusively positive for some indefinite time, that is, until some definite improvement has set in.

Patients should give up their bad habits and errors if they are to be restored to health. In one case a patient was asked what bad habit he was subject to, and he admitted that he often indulged in eating white sugar; he was told to give it up; he did so and was cured. In another case a patient was found to be making no progress at all. It was found that he was eating the right foods, but was eating many of them at the same time. He was told to eat only one of them at a time, and by doing so he improved.

Where fresh green herbs or leafy vegetables are not available, as in parts of Rajasthan, or simply for convenience, green herbal powder may be made use of, to enhance the health-value of the food eaten. The way to prepare this is as follows. The herbs should be gathered, where they are available, washed clean and spread out to dry in a shady part of the house for 10 to 15 days. To prepare it for pounding, it should be exposed in the hot sun for 2 to 3 hours; then it should be pounded in a mortar with pestles and sieved for separating the powder from the debris; this may have to be repeated many times till all the available green powder will have been obtained. It is then stored in a dry place. It may have to be exposed to the sun at intervals to keep it free from damp until it is used up. It should be used up before it goes bad, which may be in three or four months.

Now we shall proceed to the threefold classification of food according to the three grades mentioned already, namely *Sattva*, *Rajas*, and *Tamas.* Of these the most conducive to health of mind and body is the first. The other two are more or less inimical to health.

It must first be premised that the eater and the food are intimately related. The S*a*ttvika man—and he alone—relishes and is able to live on S*a*ttvika food. The R*a*jasa man craves R*a*jasa food and is not happy with S*a*ttvic food. The T*a*masa man loves Tamasa food and will be reluctant to eat Sattvic food, unless exceedingly hungry and no other food is available. But men of lower grades can by perseverance and practice educate themselves to like foods of a higher grade, and by this change of food, with Vital Economy, will themselves rise to that higher level.

The Shri Gita in its 17th chapter describes these three kinds of food as follows:

> "Foods conducive to longevity, mental and bodily vigor, health, happiness and cheerfulness, which have taste or bear oil, and which serve for building up *durable* bodily tissues, are agreeable to men of superexcellent goodness (the S*a*ttvikas).
>
> "Too bitter, sour, salty, hot, irritant or burning foods, producing bodily suffering, mental depression and disease, are loved by men of the middle grade (the R*a*jasas)
>
> "Foods which through lapse of time have lost their flavour, or which smell foul, as well as what are stale or

left over after eating, or which are filthy, are agreeable to men of the lowest grade (T*a*masas)."

From these passages we see that the addiction to the two lower grades of food is a vicious circle which it would be difficult to break. The aid of fasting and other measures of Vital Economy, as well as of positive foods, would be required to correct these addictions.

Men of S*a*ttvika nature are morally and intellectually of great excellence; they have minds that are harmonised and capable of self-control. They rise steadily higher and still higher in spirituality, because their mind's energies are not wasted in vain and misguided efforts. The R*a*jasas are subject to changing moods and are alternately strong and weak; they do not progress like the S*a*ttvikas, they just remain stationary at the same grade of character. The reason is that their minds are not harmonised. They are under the sway of selfishness. The Tamasas are worse still; their minds are in the dense darkness of ignorance; they are usually inert and victims of vices and evil habits, much more than the R*a*jasas. So long as they are compelled by their circumstances to work hard, they retain a kind of health.

The effort to reform is always countered by the mind's opposition, due to its deeprooted attachment to self-indulgences of a great variety. But whether all at once, or piecemeal, the follower of hygiene needs to emancipate himself from his liking for foods of the two inferior grades and acquire a liking for those of the highest grade, with the aids mentioned here.

Regard for truth compels us to say here that if a man is an abstemious eater—that is, if he obeys the Law of Vital Economy strictly—then he is practically uninjured by the eating of non-sattvic foods. Not alone that, he tends to become purer and stronger by Vital Economy alone, so that in time he may be able to shake off his evil habits when the time comes.

The difference between the second and third grades of food is only one of degree. Rajasic foods are, it is true, not themselves filthy, but due to their appetising nature they are overeaten and become the source of toxic filth encumbering the body and lowering its health-level.

T*a*masic foods are already filthy, which, if not at once eliminated, will add to the encumbrances.

A warning must be uttered here ; Sattvic food loses its superior quality if not eaten sattvically, that is in strict accordance with the rules of Vital Economy. Abstemiousness in eating is perhaps the greatest of all virtues, for the reasons given before.

T*a*masic foods are recognised by their foul smell; but Tamasic men are not repelled by the bad smell; they are rather attracted by it. Only the non-Tamasic can recognise the foulness of such food and its unfitness to be eaten.

Some foods are naturally Tamasic, such as onions, garlic or tobacco. All foods when stale become more or less Tamasic. There is however the difference between fermentation and putrefaction. The products of the latter are dangerously Tamasic. Starches ferment and proteins putrefy.

Rajasic foods are either themselves such, or become so by the admixture of Rajasic ingredients, like salt, chillies, pepper or very sour stuff, like lime-juice or tamarind. Such foods are of an irritant or highly stimulating quality and are hastily eaten and therefore overeaten, without chewing. The stomach cannot get rid of them as the mouth can, and it is therefore injured by their burning quality and ulcers may result, leading ultimately to dyspepsia and neurasthenia.

There is a notion that sweet things are all S*a*ttvic, irrespective of their source or other circumstances. The sugar of fruits is alone Sattvic because it is only mildly sweet. What is excessively sweet is usually a product of manufacture, resulting in concentration of the sweetening constituent, through the rejection of the other constituents. The highly refined white sugar of commerce is bad for this, as well as for other reasons stated before. Dates or honey may be used for sweetening other food, but should not be taken as such in excess.

Sour fruits are Rajasic, a fact not much appreciated in the west. Slightly sour fruit eaten sparingly would be harmless especially for healthy people. But very sour fruits such as oranges grown far away, plucked prematurely and transported over a long distance and sold where it is not grown, will do harm if taken in excess, especially by weak people and patients of chronic or destructive disease. All fruits are best when tree-ripened. Hence we advise the use of sweet fruits as a rule. It is said that the acids of fruits are oxidised in the body and are hence harmless. But we are not at all assured that this happens in the case of patients with poor health, or those of sedentary habits of living.

Asafoetida, a Tamasic substance with a Rajasic quality also, is much favoured by many. Some of them have the sense of taste so blunted, that they need a very strong taste of this appetiser. This in course of time causes local inflammations, such as in the sphincter and urethra, the passage by which urine passes out from the urinary bladder. Perhaps it may be one of the contributory causes of the inflammation and enlargement of the prostate gland, a circular gland surrounding the urethra, for which a serious major operation is performed.*

We do not need to say much about alcohol and tobacco. These are habit-making and therefore enslaving drugs of a highly poisonous nature. Even moderate users are affected for the worse. Non-smokers also are injured by tobacco-smoke in the air. Coffee and tea are slower poisons; their excessive use, especially when made extra strong, is ruinous to health, as they also poison the blood-stream and in due course injure the nervous system and other vital organs. Even their moderate use tells upon people of subnormal health, and especially of those that neglect Vital Economy. These drinks are also bad for the reason that they are sweetened with *white* sugar. Addiction to these socalled stimulants—which are really depressants—can be got over only by means of fasting and by the practice of abstemious eating of positive foods; the fasting will have to be repeated many times until a high level of positive health is attained.

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* In a recent case a sufferer, who was discouraged, because the surgeon demanded an exoneration-document before operating, came to Nature-Cure and was cured by positive dieting which was an approach to fasting and other usual methods. This was in New Delhi, and the adviser was Shri L. Ganesa Sarma. This case is reported in *The Life Natural*, August, 1956 issue.

Opium and Ganja are even worse as they are not only habit-forming, but also degrading in their effects on character and intelligence. In time the users are reduced to a state of hell on earth. Thomas de Quincy's '*Confessions of an English Opium-Eater*,' is worth reading on this subject. Even an occasional use may lead to habitual use.

What remains over, after all Tamasic and Rajasic foods are recognised and rejected, is S*a*tvic food. This is free from the bad smell and foulness of Tamasic foods and from the stimulating and irritating qualities of Rajasa foods. That is, S*a*tvic foods have a mild, unstimulating taste, palatable only with Nature's own sauce, namely Hunger, as stated before. This food needs to be eaten sparingly, as else it will lose its Satvic nature and act like Tamasic food. In particular the reader must notice the clause in the description: 'which serve for building up durable bodily tissues.' This means that bodily tissues, built from S*a*tvic food s*a*tvically eaten, are much more durable than those not so built. This is a profound secret which scientists have so far not even suspected, which only the purified minds of advanced yogis can recognise and point out. Actually this interpretation of the original word in the Gita text was given by Bhagavatp*a*da Shri

Sankar*a*ch*a*rya, the founder of the Advaita Vedanta philosophy. The bodily cells arising from Sattvic food are at a higher level of health and hence do not die off soon like those from inferior food. The significance of this truth is that a Sattvic man, who eats S*a*ttvic food in a perfectly Sattvic way, needs to eat much less food than can be imagined by the scientists of a decadent civilisation. This explains the fact of the great longevity of the Br*a*hmanas of his time, observed by Marco Polo.

The following cautions have to be observed in the combination of foods to be eaten at the same meal. It is as a rule not good to combine solid and liquid foods at one meal, because the liquids would dilute the digestive juices, which would result in imperfect digestion, causing gas-formation, called flatulence. But this rule is only relative and discretion must be exercised in observing it.

Also foods having different rates of digestion should be taken at different meals. Thus fruits should be eaten separately and not as part of the principal meal. Also it may not be good to eat raw and cooked foods at the same meal, especially at the principal meal, as, while the cooked part would be digested, the uncooked part may escape digestion; but this is just a caution, not a rule.

It is said that protein and starch should not be eaten at the same meal—that they must be eaten at different meals. But protein in any but very small rations is bad for health, as a rule. Also we deprecate the eating of too much starch. Besides Nature has combined protein and starch in a variety of foods. If vegetables form the main part of the meal, and the amount of protein and starch is limited to the minimum, then this caution will not be necessary.

Highly sour stuff, such as sour curds, tamarind or lime-juice, cause imperfect digestion of starch. Hence excessive sourness in a meal should be avoided. Sour foods are Rajasic and therefore bad for health, especially if used in excess.

A few words about milk will be necessary. Milk is not our primary food. Hence the question, sometimes asked, namely what to take as a substitute for milk, does not arise at all. If we take our natural foods, then there is no need to think of milk at all. Butter-milk may be used, if not too sour. Raw tender green leaves must be taken as part of the principal meal, apart from the herbal juices that may be taken as general medicine for health. But if milk be used at all, it must not be taken in excess, as a rule. It may be taken alone or along with sweet fruits.

It must be remembered that not all milk is equally good. Under ideal conditions it is slightly positive, but not at all as positive as its source, namely herbs. The milk that is available in the market in cities is as a rule highly negative. There is the story of a medical man, whose health had broken down. He retired to a village and there lived on milk alone for a few months; thereby he improved so much that he thought he could go back and resume his practice in the town, and complete his cure there by continuing the milk-diet. And he did so; but the result was that he became sick again, which was a puzzle to him; but he went back to the village, there taking only milk, and again he recovered. It then dawned upon him that the milk available in the towns is not the same as milk in the country, where the cows eat more green grass. So, if one wants to take milk at all, it would be better to take goat's milk, because goats eat a great variety of herbs.

It is said that because goats are immune to tuberculosis, therefore patients of tuberculosis must live upon mutton. This is absurd. The immunity of the goat to this and other diseases is due to the fact that it lives upon herbs alone. So this fact is only a reason for our adding enough of herbs to our daily menu. Eating mutton is not right.

It must be remembered that only raw fresh milk is good milk, and not boiled or pasteurised milk, which is quite negative. Pasteurising does not change bad milk into good. Germs do not cause disease.

An excess of milk should not be taken, because it is little more than protein, and excess of it upsets the health. Incidentally it must be pointed out that the socalled milk-cure is a great mistake. In this 'cure' enormous quantities of milk are taken at very short intervals, and this is against Vital Economy. Dr. Lindlahr gives instances where this 'cure' has done great harm. It is quackery, because it is not in harmony with the principles of hygiene. Also milk is not suitable for what is called *Kalpa*, or mono-diet. In this regime one single article of food, which must be positive, not negative, is alone taken as food for a few weeks or months; to the extent of the Vital Economy that is practised, this is a health-promoting regime, perhaps more efficient than absolute fasting.

Fruits and tender vegetables should, as far as possible, be eaten raw, except when they are to be made into soup. Tender vegetables, eaten raw as salads, are of the greatest efficacy for health and cure; cooked vegetables are inferior in this respect, though it would be wrong to say that they have no health-value, because when conservatively cooked they *are* conducive to the recovery of health, though this will take more time.

The following is an important corollary of the law of *wholeness* in eating foods. The skins contain positive elements which supplement and complete the health-value of fruits and vegetable; hence as a rule, the skins also of these foods must be consumed along with them; they must not be rejected, except when they are not edible.

Salads are prepared by cutting the vegetables into small pieces after washing; they should not be washed after being cut; for cutting it is best to use a stainless steel knife. For making salads only tender vegetables are suitable. The salad can be flavoured with tomato-juice or very little lime-juice, cocoanut scrapings, or paste of other nuts and tender coriander leaves. Very little salt should be used, if at all.

Now we come to cooking. This cannot be dispensed with completely and all at once. Nor is it necessary to do so, if conservative cooking methods be adopted. The secret of conservative cooking is non-violence. It conserves all the goodness of the food.

Certain methods of cooking are violent; they cause the destruction of more or less of the positive food-factors. These are frying and roasting. Frying is done in ghee or oil. This is bad enough. Frying in Vanaspati is altogether bad, for the reason that Vanaspati differs little from kerosene. Fried food is also indigestible, because the oil penetrates the food through and through, so that the digestion cannot start until the oil is digested, which may be imperfectly done, or not at all.

Roasting also is destructive, if it is carried out until the food becomes discoloured. But moderate roasting of nuts may be necessary; if the roasting is stopped before the nuts lose their natural color, then it is harmless.

Aval (chivda) is made from paddy by soaking the latter in water, then roasting it, little by little, on the fire till the grains begin to burst, and then beating them with pestles in a wooden mortar; the chaff is then separated and the aval is stored. Aval that is sold in the bazaar is not quite good, because the paddy is soaked too long and the grain is over-cooked; if used when quite fresh, it may be good; but it soon grows stale and rancid, and is unfit for use. It is best to prepare aval at home; then it has a better flavour and lasts longer.

There are three methods of cooking that can be done conservatively, namely steaming, boiling and baking.

In steaming and baking the cooking is done in a closed space. In baking the water in the food supplies the steam. In steaming the water comes from water separately provided for the purpose. Sometimes baking is done on an open receptacle, as in baking rotis; after the roti is baked it may be placed on hot charcoal to improve the taste; both sides are exposed to the fire in this process, until the roti blows out.

Baking of biscuits or vegetables is best done in an oven in which the fire does not directly heat the plate on which the food is placed for cooking. In the oven the confined air is heated which heats the water in the food, which cooks the food, coming off as steam.

Steaming is most conveniently done in a double cooker; in this there is an outer vessel containing the water for generating steam, and an inner vessel in which the food is placed. The water for generating steam must be more than sufficient, so that some of it may remain after the cooking is finished; this is to prevent spoiling of the food by burning, and for other reasons.

Boiling can be done wrongly. Usually in cooking rice or vegetables too much water is used, and after the cooking the watery portion is thrown away. This is wasteful cooking. If just the minimum water is used, so that no excess water remains after the cooking, or if the water that remains in the food, if any, is not thrown away, then it is conservative cooking. If there be too much water left over after cooking, it should not be thrown away, but consumed before or with the meal. In boiling it is good to cover the cooking vessel with a cover or lid; this will help to conserve the the natural flavour of the food. Also it is needful to use a vessel not too large for the food to be cooked.

We can be poisoned by food absorbing metallic taints from the vessels in which they are cooked or kept after cooking. Hence the choice of such vessels is very important. Earthenware or stoneware vessels are the best of all. Enamelled vessels are next, provided the enamel remains intact on the inside, not chipped off. Brass or copper vessels tinned with *pure* tin are next. It must be known that the artisans who do the tinning, if left to themselves, do not at all use pure tin, but an alloy containing lead and zinc, which are definitely poisonous. The tinning of vessels must be watchfully supervised, and the tin used must be pure tin bought from a reliable shop. Lead can be detected by rubbing hard with a piece of clean white paper ; the lead stains the paper noticeably black. Aluminium is easily acted upon by acids or salt or even water. It is unfit even for keeping food after cooking. Aluminium is a slow, but sure poison. Diseases traced to aluminium have been found to abate when the use of aluminium vessels was stopped. It is not yet definitely known whether stainless steel vessels are fit for cooking.

The drinking of water with meals should as a rule be avoided. If needful, very little water may be drunk. This applies to drinking water before, during or immediately after the meal. At other times also, it is proper to drink water only when thirsty. But it seems that, while a man cannot be hungry without knowing it, he can be thirsty, or in need of water, without being clearly aware of it. If there be any sense of discomfort, it would be safe to drink a little water, which may relieve the discomfort. Also, as a general rule it is good not to drink more water than is needful for satisfying the thirst, and only as much as to satisfy the thirst. And, to be on the safe side, one should sip the water slowly. Also no water should be drunk, as a rule within 90 minutes before or after a meal; in the former case water drinking will prevent hunger arising; in the latter case it would dilute the digestive juice of the stomach and thus impair the digestion. Also it is good to drink only water, or thin buttermilk, for satisfying thirst. Drinks that contain food are as a rule to be avoided except when it is time to take food.

In this connection it should be known that it is the eating of highly spiced or salted food that provokes our unnatural thirst, which leads to excessive drinking. Hence also the use of salt and other appetisers must be kept within proper limits, so as not to provoke excessive thirst. By excessive drinking the tissues may become water-logged, flabby and weak.

In some places the water available is unfit to drink, being drugged with alum or chlorine. In these circumstances the food taken should consist mostly of vegetables or fruits that carry a lot of water, so as to reduce thirst.

The water that is drunk should be free from all earthy minerals, such as chalk, sulphates or fluorides which are present in the water of some wells. Fluorides, even one part to a million, are bad for health. Also water to which some chemical, such as alum or chlorine, has been added, is also unfit to drink. Water, which is red on account of suspended particles of clay, is the safest to drink; the presence of the suspended clay is a guarantee that there is no earthy substance dissolved in the water; if common salt or other chemical be added, the clay will be precipitated and fall to the bottom. This clay will get separated inside the body and go out along with the food-residue by the bowels. If it be desired to clarify the water, it should be done only by the use of *Kataka* seeds.

As a rule the water that is drunk should be neither too cold nor too warm, but just tepid. If warm water be desired, it should be drunk as soon as it is heated; it should not be kept and drunk later. For water that has been heated, if kept for some time, loses some mysterious quality, without which the water is unfit to drink.

X Fasting

Fasting is one of the practical applications of the principle of Vital Economy. But its importance as a form of penance for previous errors and as a hygienic measure makes it needful to devote a separate chapter to it. It may here be mentioned that on this subject there is no unanimity among hygienists. There are the dogmatists who insist upon the extreme views arrived at and preached by the pioneers, and the more critical-minded, who prefer to decide the questions at issue for themselves. The author belongs to the latter class, as the reader will see in due course. But there is no difference on the point that fasting, where suitable, and when practised with the necessary safeguards against violence to Life, is the most powerful means for recovery of lost health. It is useful, not alone to the sick, but also to the healthy, as a means of maintaining one's health at the highest possible level. It cures not only actual, patent diseases, but also latent ones, if judiciously employed. Followers who consider themselves healthy must know this, because they are likely to harbour the seeds of disease in a latent state.

Medical science has always been dead against fasting, chiefly because they believe that food is the source of vital power. But that is not the sole cause. They have the subconscious conviction that if people come to believe in fasting, their monopoly of the care of the sick would be breached. It is this that makes them refuse to investigate the facts of fasting. In spite of outstanding instances of successful fasting, they still adhere to their superstitions about the need of regular eating. They maintain that the stomach must not be allowed to remain empty even for a few seconds. They seek to frighten us by asserting that if the stomach be left empty for even a short time, it would be consumed by its own secretion, known as the gastric juice. We know from the teachings in a previous chapter, that the stomach, like all the rest of the organs, needs to be allowed rest, so as to recuperate and become fit for its work, before it can receive food again. It may be here remarked that even the heart rests between the beats, and if its due share of rest becomes less by any cause, it becomes seriously diseased. To this day the medicos do not know that rest to the body as a whole is impossible if the digestive organs be denied their share of the rest. Hence their so-called 'rest-cure' is no real rest-cure at all. Even the need there is for a due proportion between the food eaten and the oxygen that is inhaled, it seems, is not known to them. They believe and say that in fasting the faster lives upon his own flesh, and when that is exhausted, he dies of 'inanition.'

We learn from the books of the pioneers that a few medicos made experiments on themselves to verify the truth of the claims made for fasting as a means of health-recovery. Carrington cites the statement by Dr. I. J. Eales of his personal experience in fasting, which was reported in the *St. Louis Republic*, June 30th, 1906. Therein the doctor refers to two fasts, before him, of Doctor Tanner, which proved that fasting for as long as 40 or 42 days was not impossible—that one can do it and survive unharmed. He also refers to a book by Dr. Dewey, the chief among the pioneers of the Fasting Cure. He fasted for 30 days without weakness. In his statement he advised people to "eat less and breathe more." He also complained of medical stupidity and obstinacy on the subject, indulging in ridicule, instead of investigating the truth with an open mind.

There have been instances of fasting in different parts of the world, which were much publicised at the time. In the course of the Irish fight for independence, an Irish patriot, Terence McSwiney, Lord Mayor of Cork, was imprisoned by the foreigners. He went on an unlimited fast, living on water alone, for 75 days before he died. In her '*Lay Sermons*,' Lady Asquith roundly rebuked medical orthodoxy for its unscientific indifference to this historical event. Gandhiji fasted many times, each time for three weeks. After one of these fasts Dr. Bidhan Chandra Roy gave it out as his opinion that Gandhiji survived because of his 'spiritual power.' But Prof. Bhansali fasted in prison for 65 days, and it was not contended that he had thrice as much spiritual power as Gandhiji had.

These were political fasts. But ever since the days of Dr. Dewey there have been hygienic fasts undergone for the recovery of health by patients who had become medical failures. In a negligibly small number of cases the fast ended fatally, due to the patient's having some latent disease, which was brought out prematurely because of a fast that was evidently too long for them; this is an aspect of fasting that will be considered in its proper place. These fasts served to establish the truth that fasting, on the whole, is a valuable measure of curative hygiene.

In 1932 the author fasted for 35 days at a stretch, because of a breakdown in health. The fast was terminated before the return of natural hunger, because it was felt that it would be imprudence to continue it. It would be right to say that this fast was the means of some improvement in health, but not to such an extent as would be expected, if the views of the pioneers were cent per cent correct.

Herein is relevant what has been said in criticism of the medical theory that food is the source of vital power. Since this is the basis of the medical objection to fasting, the proof of the falsity of that theory is sufficient answer to this theory also. It may be stated here that even Nature-Curists believe, without the least basis in evidence, that muscular energy is derived from food. The scientists do not deny that muscular contractions take place after a current of nervous energy reaches the muscle from an appropriate nerve-centre. As the *result* of the contraction, certain chemical changes take place in the muscle during its contraction. These changes are *not* the cause of the muscular contraction.

Even at the end of a long fast there is enough of nervous energy left in the nervous system to sustain muscular activity; in some cases there is no weakness felt by the faster. Hence we take it that there is no evidence to prove that the energy comes from food.

Besides, since this medical dogma is due to the ignorance of the medicos concerning the true source of vitality, which is expounded in the Biology-chapter, we do not need to take the dogma seriously. As seen in the case of the buffalo-calf of Davangere, animals do not eat when sick.

That there can be no danger in fasting, except from latent diseases of the faster that may be roused up prematurely, is also shown by Dr. Dewey quoting from a text-book on Physiology by Dr. Yeo, where it is said that in death by starvation of animals, the estimated loss of the different tissues is: "Fat, 97 per cent; spleen 53; liver, 56; muscle, 33 per cent; blood, 17 per cent; nerve centres, O."

The medicos of this foreign system are herein contradicted by the whole of history. From the remotest antiquity fasting has been recognised as proper and necessary in certain conditions. There is the proverbial saying: '*Fasting is the Supreme Medicine.*' The founders and professors of Ayurveda have *enjoined* fasting. In the book, '*A*yurv*e*da Sutram,' fasting has been given the place of honor, for restoring health by eliminating the *mucus*, which is foreign matter.

In the Chh*a*ndogya Upanishad there is an account of a fast of 15 days gone through by Sv*e*tak*e*tu, son of the Rishi, Udd*a*laka, to verify certain details of the teaching, which were that Life depends upon water, and that the mind depends upon food. The father, who was the teacher, advised the son to fast for 15 days, saying that life would be in no danger if water be drunk according to need, since water, not food, is the source of life. Svetaketu fasted as told, and there was nothing wrong with him, except that his memory had become too weak to remember what he had learned as a pupil from another teacher. Now the Guru told him to be careful in taking food—that he must allow the digestive organs to recover their original digestive capacity by slow degrees, on the lines explained here later as to how to break a fast. After his digestive powers had become normal he recovered his lost memory and by the fast had become convinced that life depends on water and mind on food. We must understand that not alone water, but all the four subtler elements, from Ether to Water, are there to sustain life during a fast.

There is the injunction, in the religious text-books of most religions, to fast for one or more days periodically or on stated occasions. In some cases even fasts of one whole month are prescribed and there is evidence that this has been gone through by some. The object of these fasts was self-purification. Those that regularly observe these fast days testify that they do not feel the least discomfort during these fasts. Also there is no doubt that they are benefited.

The weakness that is felt during fasting is unreal. In the first place, not all fasters are weak. Nor is the weakness constant and steadily increasing as it must be if this weakness were real. Hygienists explain this sense of weakness as due to the whole vital energy being engaged in dealing with and eliminating the foreign matter; when the elimination is suspended for a time, or when it is completed, the weakness suddenly disappears.

One of the reasons for fasting is that in sickness, food feeds the disease and not the patient. This has always been known to intelligent doctors. For example, it is on record that Dr. Abernethy, a wise doctor who lived before Jenner, told his patients: 'Stop the supplies and the enemy will leave the citadel.' He advised fasting, because food will feed the disease, not the patient. Hippocrates also is quoted as having said this. This is because feeding the sick upsets the Vital Economy.

Of course some weight is lost during the fast. But this is due to the fact that in a fast Nature seeks to get rid of the sick flesh. This flesh is worse than useless. If food be supplied, the sick body-cells will reproduce only their own kind, namely sick cells, which will be an increase of burden, not an aid, to Life. When these sick cells have been got rid of, then healthy cells can be formed from food eaten after health is restored. It must also be noted here that the medical tables of weight are not those of really healthy persons, but only of men of the average health in civilisation, which is far below real health. Weight must be left to Nature to deal with as She thinks fit.

An official who was being medically examined after a natural cure of his ailment, for rejoining duty after leave, was told that he was 'underweight.' He took plenty of milk for some days and put on weight, and then the medicos passed him as fit. The extra weight was only useless fat, but they were unaware of this.

It is sometimes argued that fasting may be safe and proper in the case of persons of overweight with excess of adipose deposits,—much of it intermingled with the muscular tissues, so that they have become flabby—but that fasting is neither safe nor needful for lean persons. This is wrong because encumbrances exist even in the latter. And it also happens that these have encumbrances of an advanced stage, where the foreign matter has become hardened and more dense, and become mixed up with the living tissues. Hence they need fasting even more than the fat ones. They should however fast rather in instalments or do it progressively as will be explained later.

A few general hints will now be given on the use of fasting for patients.

In acute diseases there must be fasting from the very beginning and until the disease abates. Thereafter the fast must be broken according to the rules and cautions that will be given on that part of the subject. But since there may be a background of chronic ill-health in some patients of acute disease, absolute fasting, on water alone, may not be proper and sufficient. Due to the insufficiency of alkaline organic salts, which are needed for effectual elimination of the foreign matter, the cure may be hindered, and complications may arise. These would be lessened and the cure considerably eased and hastened by giving dilute fruit-juices or thin soups of vegetables, or dilute herbal juices with some juice of lime fruit added. The juice of the tomato is likely to suit the patient. One of these may be given at different times after a few days of absolute fasting, or according to the nature of the case.

In chronic disease it is usually not proper to fast in the beginning, except for recovering lost hunger. Hungerless eating is dangerous in all cases, and would be the means of aggravating the illhealth which is the substratum of the disease.

Later, during the progress of the cure, there may be short fasts of one to three days at intervals. In the beginning there may be a weekly fast of one day for a month or more. Later the fast may be increased to two days at a time, with intervals of a fortnight each time. After some time the fast may be increased to three days at a time, at intervals of three weeks, or a month, as may be preferred.

The chronic patient needs both positive dieting and fasting. Both are necessary for him, just like the two wings to a bird; either by itself may not be sufficient, or the treatment may be unnecessarily delayed. We do not approve of such a patient going on a long fast at the very beginning, to be carried on until natural hunger becomes manifest. On this point we do not approve of the practice of the pioneers. There is such a great difference among patients that to impose one uniform mode of cure on all alike is irrational. Dr. Lindlahr has given instances to show that the crude method of the pioneers is far from safe; he advises fasting for chronic patients after their blood-alkalinity is greatly enhanced by suitable dieting for a few months.

Fasting for more than three days at a time would be bad for such patients, chiefly because their blood-alkalinity would be too low for successful fasting.

This constitutional defect is the chief cause of the disease being chronic at all. At the same time their vitality is low.

In this context the author's own experience of a 35 days' fast—referred to before—is relevant. This fast was productive of much less benefit than could be expected if the views of the pioneers were perfectly correct. This experience has cast considerable doubt on those views. As a result the author has always refrained from imposing a long fast on patients. The plan usually followed is an *approach* to fasting for some weeks, in which only some very light positive food is given; this produces definitely good results without any of the risks of long fasting, on water alone.

There is danger in such fasting in non-acute cases, because a number of unknown diseases may be lying latent in the chronic patient's body, and these are very likely to be brought out *prematurely* by blindly embarking on a long fast. It is argued by Carrington and others that these patients with latent diseases would die in any case, and hence fasting ought not to be blamed for the death. Our view is that a man with latent disease can live long, if the disease be not prematurely brought out in patent form. If the twin principles of Vital Economy and Vegetablarianism be observed almost all the time, these latent disease-taints are certain to wear off little by little, so that, when they assume the patent form—if they do so at all—they would not be so dangerous as they would surely be if brought out prematurely, because in the course of right living, the living body, at the time when the disease comes out of itself,—without being forcibly brought out by violence, which the premature fasting is—is in a much better condition than it was before, and there would be no danger to life. Therefore we say that the chronic must prepare himself for longer fasting—if he wants to resort to it—by alternate short fasts and positive dieting, until the encumbrances are reduced and vitality raised to a higher level. Taking to a long fast when vitality is low and the body is heavily acid-laden is a serious mistake.

Also, since fasting is something to which we are, in civilisation, unaccustomed, it would be proper, after a sufficiently long course of alternate dieting and short fasts, to practise *Progressive Fasting*. In this process the patient fasts for half a day or one day in the beginning and repeats that fast many times, until he becomes accustomed to that length of fasting. Then he fasts for two days each time at suitable intervals until he becomes accustomed to fasting for that length of time. In the same way he practises fasting for three days, four days, and so on, until he becomes an adept in fasting for, say, ten or fifteen days at a time, Beyond this he may not need to go. All disease-taints would yield to this progressive or instalmental fasting, since what is required is only elimination of encumbering foreign matter. We say this from our practical experience.

During dieting the patient must observe the No-Breakfast Plan, which means only that he must wait for natural, keen hunger before taking food.

The chronic, if he has good digestion, may eat one principal meal a day, and only one. In this he must observe the precautions prescribed against overeating, in the Chapter on Vital Economy. If he again feels hunger at any time in the day, he must take very little food, which should be light. All food must, of course, be highly positive, as explained before. Nor should he eat without hunger.

In the very beginning, if there be no hunger at all, then for the revival of the hunger-sense a fast of not more than three days would be proper. As a rule hunger would arise within three days of fasting. If hunger does not come then, the patient should take very little food, chiefly food-medicine, for a few days and try another fast of three days. If even after a few such trials hunger does not come, it may be that the patient is incurable. In a case of lung-tuberculosis, the patient recovered hunger with only one fast of three days, while basking in the sun almost the whole day.

There must be no need to say that a chronic patient must not engage in work after taking the principal meal.

In this way the patient may reach a high degree of bodily lightness, which, as was explained before, is a sign of increased vitality. Thereafter acute illnesses are likely to come. These are steps in aid of health-recovery and hence are known as *curative crises.* This is a sign of the increase of vitality and diminution of encumbrances. In some cases the patient may reach a radical cure of his chronic disease without any curative crisis. When an acute crisis comes, it should be treated exactly according to the rules prescribed for acute cases before. When the last of the crises has come and been treated naturally, then health returns and the chronic disease disappears at the same time.

The patient will be able to shorten the time taken to reach a radical cure by the use of herbal juices as instructed before and by the practice of progressive fasting.

When a fast has been commenced, the faster must sip water each time hunger arises, so that the hunger will pass away. To this water it may be useful to add a little sour fruit juice, of tomatoes or a portion of a lime (lemon) or of a sour orange.

Generally water should be drunk twice a day or oftener according to need. This is necessary for helping the elimination by way of urine or perspiration. Also non-violent enemas must be taken to clear out the stagnant stools. Large enemas are as a rule to be avoided. In some cases it happens that solid stools are brought out, many times, even till the end of a long fast.

Fasting is also useful and more or less necessary in cases of local afflictions like boils or abscesses or in the healing of wounds or fractures caused by accident. In these also foreign matter is eliminated during the healing process, and hence fasting would be proper, especially when there is unbearable pain. Fasting enables the whole of the available vital power to be used in the healing process.

Now we come to fasting in diseases of the third stage, which are called destructive diseases, or diseases of degeneracy, such as consumption, cancer or disease of the heart. In these cases, even more than in simply chronic cases, hungerlessness must be treated and corrected, to begin with; for diet taken without hunger is apt to kill sooner or later. If hunger be restored by the means prescribed, then there will be reason for hope that the patient will be restored to health.

Therefore every day the patient must wait for hunger and only then should he take food. And *each time* he must wait for hunger.

The food taken should be positive and the minimum that would satisfy his hunger. Not even one substantial meal must be taken, but only light diet, such as will be quickly digested, each time. As a rule, food must not be taken more than thrice. It would be better to take food only twice a day. These rules must be followed until the disease ceases to be dangerous to life.

Fasting for one day in the week is necessary. This may be taken up after fasting for only half a day in the week. Gradually the fast may be prolonged up to three days, by the progressive process.

Addiction to socalled stimulants or other bad habits such as smoking can be conquered by the practice of suitable fasting, with intervals of positive dieting according to the rules of Vital Economy.

Also insanity and mental defects can be corrected by the practice of fasting in any suitable manner, with the help of positive food in the intervals.

The liberation from bad habits and the mental improvements thus obtained must be made permanent by adhering to the hygienic way of life for the rest of one's life.

Latent disease-taints can be got rid of in the same way as chronic diseases, by the aid of fasting and positive diets.

In the practice of fasting the aids to mental purity stated in the 6th chapter must be availed of. These are (1) firm conviction of the truth of Natural Hygiene, (2) self-surrender to God and (3) fearlessness. If in a long fast the mind gets upset, the fast must be broken at once, because it is the mind that fasts.

It is good for the faster to understand the principles of Hygiene and become convinced that they are true.

As a rule it is not proper for one to fast at the behest of another; he must himself consider the problem and make his own decision, and then carry it out. This rule applies particularly to long fasts.

During fasting the faster must not engage in discussions or disputes with medicos or their followers; this would be particularly dangerous for weak-minded persons, who have no firm conviction and sufficient knowledge of the subject to enable them to defeat the other side.

Now we come to the Breaking of the Fast. This is even more important than the fast itself, because if mistakes be made, not only does the fast become infructuous, but there may be even danger to life. Hence the faster must know beforehand all about breaking the fast in the right way. And whereas one might fast without supervision by an expert if he follows the modes of fasting recommended here, in breaking the fast it may be safer for the faster to do it under the supervision of an experienced person, in case he is diffident about his own ability to take proper care of himself during this critical stage.

In breaking a fast, especially after a fast of more than three days, one should proceed as cautiously as one would enter into a strange tank or river. And it is absolutely necessary for the faster to have perfect self-control, so as to remember and avoid the pitfalls that lie in the path of breaking a fast.

The general rule in breaking a fast is that every time one takes food, he must take care to take just so little as to be easily digested by the stomach and other digestive organs. This is particularly the case when there is no genuine hunger present at the time.

The reason is that after a long fast the digestive organs have forgotten, as it were, their proper work, having been serving as eliminatary organs. They have to be re-educated *gently and gradually* to the work of digestion. In the beginning they have no digestive power at all. This weakness of the digestive organs, due to disuse, has been compared, in the Chh*a*nd*o*gya Upanishad, to the state of a fire that has burnt down, all the fuel having been consumed, only a few live cinders lying scattered in the ashes. These will be put out altogether if some heavy fuel be placed on them. But if they be gathered together and fed with dry grass or straw or the like, and fanned into a flame and then fed with thin, dry sticks, and so on, then in due course it can receive fuel of the usual size. So too the digestive 'Fire' of a faster is at first so weak that it can only digest dilute fruit-juice, tender-cocoanut-water, thin buttermilk or thin vegetable soup. This same food will have to be given at intervals of about six hours, until the sense of hunger and power of digestion become manifest. Even then the food must be cautiously regulated, so that by easy stages the stomach becomes trained to take solid food. This gradualness is the guiding principle to be followed in restoring the function of the digestive organs.

There is also another analogy,—a story current in Arabia. A chief minister of a Sultan incurred the severe displeasure of the Sultan, who resolved to punish him severely, and meanwhile put him in confinement on the top of a very high tower. While he was there, at midnight he heard the sound of some one weeping at the foot of the tower. It was his wife. He told her to cease weeping and come the same time the next night, with a live beetle, a little rancid butter, a ball of silk-yarn, a ball of twine, a ball of whip-cord, and a sufficient length of cable. She did so. He told her to touch the beetle's head with the butter, tie the silk to one of its legs and then set it, head uppermost, on the tower. The beetle went up, following the butter-scent and came to the minister's hand at the window. He took hold of the silk and let go the beetle. With the silk he drew up the twine, with the twine the cord, and with the cord the cable. This he tied to a post in the room and escaped by it to freedom and safety. The silk yarn, the twine, and the cord suggest the different grades of diet the faster must take in succession before he can take substantial meals, typified by the cable in the story.

Here is a guide for the follower. The digestive power in those organs will always be of the same degree as the general muscular strength of the body as a whole. So the faster must every time observe the increase of strength in the body as a whole and of the digestive power, and adjust the food to be taken accordingly. If he disregards this caution and eats recklessly with a view to recover lost strength by food alone, he would become weaker instead of stronger. In this case he must fast again and then, after getting over his weakness, break the fast in the right way. Persistent recklessness in taking food may so upset the vital organs as to cause danger to life itself.

In breaking the fast the follower must be on guard against a sudden upsurge of a ravenous appetite which, if not controlled, would cause excess of eating so as to cause a health-upset, which woud necessitate fasting again to get over the upset.

If only bananas or plantains be available, then soup may be made from it by crushing the pulp of the fruit, with the soft fibrous part on the inside of the skins, then mixing it with water and boiling it on a fire, until a clear liquid separates from the fibrous residue; then the latter is filtered away and the clear liquid, which is the soup, may be taken, first alone, and later with a teaspoonful of cocoanut-milk; honey may be added if preferred.

The light food taken in the beginning may be increased gradually as the sense of hunger becomes keener and the digestive power stronger. Later, fruit or conservatively cooked vegetables in very small rations may be taken. This may be increased gradually, until normal health and digestive and other powers are attained. Then cautiously, one substantial meal of about half the usual quantity may be taken, which may be gradually increased, until the regular routine of meals becomes proper.

This regular routine must be designed in accordance with the principles and rules given before; it must not be like the routine followed before in ignorance of Hygiene. And this faithfulness to Hygiene must be for the rest of one's life; for the same causes will always produce the same effects. Bodily and mental health both depend upon righteousness in eating.

XI. Continence

Self-control in the sex-relations, it has been already noted, is a measure of Vital Economy, next in importance to eating righteously. The mischief of unrestrained sexuality was thus described by the famous acco Bhartrihari:

rec! "Greatness, scholarship, discrimination and loyalty to the ideals of one's lineage last only so long as the destructive fire of lust does not rage inside the body."*

Vitality, if not wasted in the pursuit of vulgar pleasures, becomes the means of building up a high level of character and achievement. On the other hand the selfindulgent remain at a low level of the finer faculties and are of little use, to themselves or to the world. If the habit of selfindulgence becomes firmly rooted in the mind, it would be nearly impossible to overcome it, though the means are available, namely purification of the nervous system and of the body as a whole by hygienic as well as religious practices. Hence it will be wise to begin self-discipline at an early age. The life of Brahmach*a*ris (students under a competent Guru in a Gurukul), was thus an excellent and necessary one, and was the cause of the great eminence reached in those days. Plain living and high thinking was not a mere ideal, but an actual principle of living for our ancestors. This high ideal that was realised by some people served as an example for others to admire and imitate if possible. Now the spirit of living for great ends has been lost, and shortsighted selfishness has been made respectable. It is now the fashion for youths to smoke cigarettes and even to eat meat and drink strong drinks. This fall has been made possible by adopting the eating habits of men of a low grade of civilisation. This was freely confessed by a famous historian, author of the '*Expansion of England*,' namely Sir John Seeley. In one of his books, *Natural Religion*, this was what he wrote:

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* तावन्महत्वं पाण्डित्यं विवेकित्वं कुलीनता ।
यावज्ज्वलति नांगेषु हन्त पंचेषुपावकः ॥

> "And so India gets from England ... ... all our deviations from the line of true civilisation, all our ignorances, rudenesses and shortcomings."

It may be here noted that among the rudenesses and shortcomings of these predatory people the practice of filth-medication is not the least important.

It has been mentioned that the group of diseases called syphilis are primarily due to the flagrant violation of the principle of Vital Economy by gross eating and then gross indulgence in sexual pleasure.

If a foundation of good health be laid during the ages of growth until maturity, then it will be easy to live a life of qualified continence, such as is needful for life in marriage. For most people, celibacy and absolute continence are not at all suitable, because of the Rajasic element in character. Self-restraint in this kind of enjoyment for the sake of bodily and mental health is necessary for those that wish to avoid the ruinous effects of unrestrained indulgence. In this way the *Vital Reserve* is maintained at a high level and a useful and reasonably happy life extending into old age becomes possible.

The problem of continence is difficult, since it will not do to fight the lustful urge of mind directly. Like Vali, the monkey hero of legend, the mind that is a slave to lust appropriates to itself more than half of the available mental energy; the will to reform is weakened and impotent, and the habit of lustfulness remains unconquered. So it would be useless to try selfdenial just when the urge has come on. Efforts must be made to undermine the power of the foe in the intervals between the urges, when the mind is more amenable to discipline, that is, when a Sattvic mood prevails. Along with the hygienic habits of right eating and regular fasting, one should seek to purify the nervous system and the habits of thought by means of pranayama (breath-control), meditation and other yogic and and religious practices, *Satsang* (the company of Holy Ones), reading of sacred books in a religious frame of mind, reciting hymns of praise and prayer, and the like. This implies that the follower must also be a devotee of God in his own way and be an ardent lover of Mukti (Deliverance or the Supreme State). Meanwhile temptation must be avoided; for 'Discretion is the better part of valour.'

The following rules have to be observed by followers :—

1. There must be no kind of sexual indulgence before growth is completed and maturity is reached; the mind must be kept engaged in the pursuit proper for studenthood.

The sexual organs are the last to be developed. Puberty is not the end, but the beginning of this growth, as was well understood by the ancients. Side by side with sex, the mind also grows and becomes mature, and what is spent in vulgar pursuits is so much taken away from the possibilities of mental excellence. Physical maturity is reached about the 24th year of age for males, and a little earlier for females.

2. In married life and after full maturity is reached, regulated sexual relations are proper, the right of initiative being allowed to the wife, especially the choice as to when she should become pregnant. Sexual intercourse should be had not oftener than twice in a month, until conception takes place.

3. After conception there should be continence for at least three years; this period is for ensuring the healthy growth of the new life in the womb and its proper feeding afterwards.

4. There should be perfect gentleness and non-violence in the details of sexual intercourse. The couple must have a Sattvic mentality before and during the sexual congress.

The above rules express the *ideal* that the follower must aim at, and try to live up to, to the best of his power; in spite of failures he must persevere to the end.

Men of Sattvic minds are instinctively aware of the need of this gentleness. Rudeness and crudeness, together with selfishness and impatience, are the cause of great mischief, mental and physical injury being thus caused to the wife. The latter, if she be of a refined nature, is digusted and offended, a result that is dangerous for domestic happiness. It is the mark of a high level of culture of the male to treat his wife with extreme courtesy and unselfish love, with a desire that she should joyously participate in the process. For this purpose the husband should be a good master of the art of love.

This gentleness and courtesy is of the greatest importance at the first conjugal meeting and for some period thereafter until there is established a perfect mutual understanding and habit of co-operation. It seems that most men, being ignorant and enslaved by lustfulness, begin their married life with what is esssentially a *rape*, the wife feeling dishonored.

The right temper of mind and mode of procedure are found dramatised by the great poet Kalidas in his poem, 'Kum*a*ra Sambhavam,' where the story of the birth and doings of the Son of God, *Subrahmanya*, are described. In the seventh canto the poet describes the initial stage of the sexual congress between Mah*a*d*e*va and His consort P*a*rvati, the Mother of all creatures. Therein it is shown how the Supreme Being Himself set an example to us to follow, as to how to make an auspicious beginning that will ensure mutual love and esteem and consequent happiness for both and for the progeny. A bad beginning would spoil the whole of life.

The wife has a personality of her own, which must be treated as sacred. She must not be regarded as a mere chattel slave, having no rights of her own. She should be honored as the mistress of the house and a comrade and copartner in life. Thus God's blessings are deserved and received.

The problem arises because usually the wife knows nothing of the nature and practical technique of the art of Love and is therefore full of fear and misgivings, and needs to be initiated into it by stages in a thoroughly non-violent manner, so that she comes to understand and appreciate the process and begin to desire it ardently. This apprenticeship must be gone through under the intelligent and loving tutelage of the husband, and the latter must abstain from the satisfaction of his own appetite until the apprenticeship is ended successfully and the two become equally adepts in the art.

It is also necessary that at the time of the sexual meeting the parties must have empty or very lightly loaded stomachs. Thus alone the principle of Vital Economy is reverenced. That this is the rule to follow will be seen in the Brahmanic custom for the couple to take only a very light, nominal meal, of milk and rice, with only a banana for taste, before going into the nuptial chamber, on the first night, of the ceremonial consummation of the union. This principle was recognised by Louis Kuhne by his recommendation that the couple should first get well refreshed by sleeping for some hours, and indulge in sexual congress after waking, which might be about 3 A. M., by which time the stomach would have become empty; this will be the right course to follow if a substantial meal had been taken at night; by this the vital energy will be at the highest possible level, so that the depression that will follow the indulgence will be trifling.

It is also proper that there should be only one single act of sexual intercourse at each meeting. The act must be gone through in a leisurely way, without impatience, so that there will be complete satisfaction. We have already noted that sexual meetings must be spaced out so as to allow of an ample interval for recuperation.

The problem of birth-control, or avoiding too frequent pregnancies is a difficult one, and there are two extreme views. Being extreme views, they are probably both wrong or at least inappropriate and impracticable. The one extreme is that advocated by moralists who fail to take account of the mental and bodily states of those for whom they legislate. The other extreme is the way of artificial birth-control by the devices of western civilisation, which are grossly unnatural and not free from risks to health. It was taught by Bhagav*a*n Buddha that the Middle Path is the best. And we believe that here also is a middle path, one which was followed by this author, thereby securing a minimum of a three-years' interval between every two pregnancies.

Birth-Control is desired as a rule for economic reasons by people who are not going to deny themselves any pleasure which is within reach. For them this middle path is recommended. The act of sexual intercourse really consists of two parts, or ought to. In the first part there are various acts that are brought under one description as loveplay—acts in which the organs connected with impregnation are not concerned.

These are described as the external procedure of sexuality. More precise explanation may not be proper in a printed book. The male must be willing to forego the gross pleasure associated with the final act, which leads to impregnation and conception and be satisfied with the preceding part alone. It has been objected that this partial abstention would be injurious to health. But the author can affirm emphatically that it is not.

There are also before the public, expounded in books, other methods, one of which hinges on the theory that there is a 'safe' period in the middle of every menstrual period of the female. It is said this safe period consists of nine days, preceding the last nine days of the period, at the end of which the mentrual flow appears. For following this method, the approximate length of the menstural cycle for each woman needs to be determined by observation for a number of months. Complaints have been publicised, that this 'safe' period is not really safe in all cases. So the reader has only the device described in the previous paragraph.

XII Better Breathing

Since life depends on the supply of oxygen from the air by the breathing process, it is necessary to make sure that enough of this important food is obtained. In civilisation there is usually a want of balance between the solid and liquid foods taken and the oxygen obtained by breathing. One way is to reduce the eating to the minimum, so that the oxygen obtained *becomes* sufficient. But progress in health and efficiency may also need an increase of the oxygen-intake, For this purpose an improvement in the breathing process becomes necessary. The breathing is very often subnormal and needs to be reformed.

But the organs of breathing, the lungs, are almost always in a depraved, rigid, inelastic state, due to severe encumbrances, and the breathing cannot be improved without first restoring the lost elasticity of the lung-tissue. If breathing exercises be tried without setting right this serious abnormality, there may be injury to health. So the first thing to be done is to reduce the encumbrances sufficiently to permit the practice of better breathing.

The author at one time came across a book on Breathing by an American who wrote under the penname of R*a*macharaka. This was before he became a follower of the Natural Way. When he tried to practise breathing according to the book, he felt some resistance and pain in the chest, which showed that the lungs were not in a fit condition for the practice. So he prudently gave up the attempt. Later, some two years after he had taken to the Natural Way, he remembered the whole incident, and it occurred to him to try and see whether his lungs were at all improved. The effort was made and the lungs were found to be sufficiently elastic. But better breathing was not taken up then, because it appeared to be unnecessary. It was only in 1927 that the author again thought of better breathing and began experimenting with a new method, the practice of Pr*a*n*a*y*a*ma (better breathing) in parts.

The act of breathing consists of four parts, namely the expulsion of the foul air from the lungs, a brief pause for resting the lungs, the drawing in of fresh, pure air from outside and the retention of it to allow the exchange of gases that takes place between the blood and the air breathed in; by this exchange the blood gets rid of its load of carbonic acid gas and gets life-giving oxygen in its place. The four parts are named in order as R*e*chaka, Outer Kumbhaka, P*u*raka and Inner Kumbhaka. Of these four the R*e*chaka is biologically more important, because it is an act of *elimination* whereby the air spaces in the lungs are to be emptied of the foul air, containing the carbonic acid gas thrown out from the blood. To the extent that the retained air is thrown out by R*e*chaka—and only to that extent—can the fresh air enter the lungs by the next Puraka, the breathing in. If the emptying is defective, some of the foul air is retained and to that extent less fresh air comes in. Hence the great importance of Rechaka in practising better breathing. If the emptying be made as thorough as possible, then more fresh air is drawn in and more oxygen is obtained by the next Puraka, even though no effort is made to improve that part of breathing. So it is here recommended that, to begin with, the follower should confine his attention and efforts to the improvement of the Rechaka and the Outer Kumbhaka, the pause, leaving Puraka and Inner Kumbhaka to proceed automatically as before. This is in accordance with our basic policy of Non-Violence. By this alone, without more, a considerable improvement in health will come in course of time. Efforts to improve all four at once should not be made unless the constitution is in a fit state for the practice. This must, as a rule, be thought of only after some years of natural living. The riskiness of practising the whole pranayama all at once is patent from the fact that this needs to be done under the constant supervision of an adept in the art. But for proceeding in the non-violent way recommended here, no such supervision is necessary.

In the practice of breathing the aim should be to increase the time taken for each breath, so that it should bcome more perfect and profitable. When this is done, there will be a reduction in the number of breaths taken in a single unit of time, but the breathing will become better and supply more oxygen to the blood, with less effort.

Only after the Rechaka becomes perfect, so that, by that alone, a considerable improvement of the whole constitution and of the lungs is achieved, should the follower think of improving Puraka. And this should be mastered, and its benefits achieved, before any effort to improve the Kumbhaka— by lengthening it— can be thought of.

In the Puraka the air must be slowly and steadily drawn in, so that, first, the diaphragm, the bottom or floor of the upper part of the trunk, should be pressed down; the breathing should not now be stopped, but must be continued, so that the chest expands sideways, the ribs rising up, and allowing the tops of the lungs to be filled with its proper share of the fresh air. In this latter process, the belly, which has been pushed outwards at first, is drawn in again. This is deep breathing. When this is mastered, then it will be time to take up the improvement of the Kumbhaka.

In the above method of Puraka two processes—usually considered as alternative methods—are combined for the sake of perfection of breathing; these are abdominal breathing and chest breathing. But in modern conditions many have rigid chests, which do not allow chest breathing to be done; these abnormal persons do only the abdominal breathing. To normalise their breathing these people must recover elasticity of the lungs and then make special efforts to practise chest breathing, in which the ribs, rising upwards, cause the chest to expand sideways, thus increasing the spaces for air in the lungs; this can be tested by a tape, showing an expansion of the circumference of the chest. After gaining full control of chest breathing, they may try to combine the two, the abdominal and the chest breathing, as described before. The rigidity of the chest ought not to be allowed to continue.

For patients and those of sub-normal health, the practice of Rechaka alone will be sufficient. This they may practise on an empty stomach, while taking a spinal bath, or in walking. The pause after the Rechaka, herein called the Outer Kumbhaka, must be attended to after each Rechaka, as this is necessay for resting the lungs.

The air that is to be breathed in must be the purest available. And such air is to be had only in the open. It is as a rule less pure inside a house. Hence living and sleeping in the open air is the best. And air in motion is better than stagnant air. If inside a house the air is in constant motion, then that would be good. This may be possible in a room with enough windows, so placed as to allow the air to come into the room from one side and to pass out freely on the opposite side. And the windows must be kept open most of the time. In any case walking out in the open air, practising better breathing, in rhythm with the walking, is also needful.

Access of air to the skin on all parts of the body is also necessary, because the skin also breathes, and is the organ for receiving sunlight, which is necessary for positive health. For this reason the use of excessive clothing and the use of cloth of very close texture—without any meshes at all—is wrong and should be avoided; porous clothing must as a rule be worn, except when the outer air is unbearably cold.

Cold air is most wholesome for breathing. But it is not necessary that this cold air should beat upon the whole skin-surface, so that one gets chilled. The cold air is to be breathed in through the nostrils alone. It is the finest medicine for the lungs, the throat and all the air-passages, and also for the body as a whole.

XIII Sleep and Relaxation

Sleep is Nature's device for restoring lost vitality, thereby refreshing and renovating both mind and body for the labours of the succeeding day. Nature confers this boon on those that maintain a level of health of both mind and body. It has been explained before that both mind and life merge into the Supreme Consciousness, not however completely. Also during sleep the subtle body has a greater access to the cosmic power known as the sky or ether, which replenishes the vital power. Access to the source of life and mind is greatest when there is the greatest possible rest for life and mind, and in sound sleep there is such rest. There is a rhythm of work and rest, which has to be maintained for the continuance fo life and health. Hence is the need for sleep.

The restfulness of sleep is affected for the worse by food lying on the stomach. The effort to digest this food lowers the restfulness of sleep, and hence as a rule more sleep becomes necessary. On the other hand, on an empty stomach there is perfectly restful sleep and hence less sleep is needed.

A unique quality of sleep is that it comes of itself, and cannot be had unless the necessary condition is present, namely cessation of thought. Where the mind is abnormally restless the more one tries to sleep, the more wakeful he becomes. Sleeping is not an act; it is just an event.

When the brain and the rest of the nervous system is encumbered with toxic filth, due to the disregard of the twin laws of health, namely Vital Economy and Positive Feeding, then the mind becomes abnormal, subject to restlessness and worry; so sleep fails to come, or if it comes, it is not restful and refreshing. These sleepless ones usually resort to the use of nervine poisons, such as barbiturates, which worsen the nervous condition; the semblence of sleep that comes by these poisons is not good for health; and even this semblence of sleep becomes unattainable later on.

The chief mischief of loss of sleep is not from sleeplessness, but from the fear and worry due to the supposition that this loss of sleep will lead to loss of health. The sleepless one can maintain health if he relaxes himself, both in body and mind; that is he must get rid of bodily and mental tension.

Sleeplessness cannot be got rid of, unless its cause, the encumbered state of the nervous system and the abnormal state of the mind, are got rid of. And this is possible only by the means described in the chapter, 'Mind and Health.' Those that attempt to cure sleeplessness without removing this cause do not attain any success. Sleeplessness must be understood as a sign that the bodily and mental conditions are very much out of order and need to be restored to normal.

Severe mental discords or restlessness inspired by the habit of covetousness, which grows upon those engaged in money-making, are the cause of worse sleeplessness than other defects of mental health. Of the three great sins, namely lust, wrath and avarice, the last happens to be the worst of all. In the Upanishads there are three medicines named for these three, namely self-control for lust, compassion for anger and generosity for avarice. Without these remedies those three defects of mind will not go.

The sleepless one must seek to purify his mind by self-surrender to God with the practice of devotion. He must also make use of all hygienic devices, namely fasting, vegetablarianism and attention to Vital Economy. Improved breathing will also help. He must also restrict himself to one meal a day. In one case a sufferer got relief by taking only one meal a day exclusively of vegetables for about a month; but in this case the patient was a man of high character and a devotee of God.

A hot foot bath for about 20 minutes finished with a cold one for a few minutes may be a good preparation for sleep. Also the practice of R*e*chaka pr*a*n*a*yam, described before, may help.

The hata-yogic pose called the 'corpse-pose' may be useful also. In this process complete relaxation of the body is accomplished. In this pose the person lies down, imagining that he is not in the body—that it is simply lying on the floor like a corpse—and this automatically causes relaxation.

It is not good to sleep on the back; nor is it proper to sleep always the same side, whether right or left, So one should sleep on both sides alternately, changing from one side to the other according to natural inclination.

XIV Exercise And Other Aids

EXERCISE

There would be no need for special exercise for those that practise Vital Economy and eat a high proportion of positive food. The ordinary movements that are necessitated in the course of a life without laziness, in which one does nearly everything for himself, would suffice to maintain muscular efficiency. The need for special and regular exercise arises, due to the eating of more food than is needed for replacing waste. The notion that muscles that are not exercised will atrophy and be lost in a short time is not based on fact. The following incident in the author's life that occurred about 20 or more years ago is an instance in point.

The author was once twitted by a much bigger and stronger man—who was also a 'generous' eater—with being very weak, because of eating next to nothing. The author admitted that the other man was strong, and was therefore able to eat heavily, but denied that he himself was weak. So a test was arranged, which consisted of going round the sacred hill of Arun*a*chala in Tiruvann*a*malai, where both were at the time. The road circling the hill was 8 miles, and the author was at the time walking only about a mile daily, and even that, not regularly, and only leisurely, not briskly. So on the first day the author found difficulty in keeping pace with the other, who walked fast; but the circumambulation (pradakshinam) was completed somehow. At the end, when both had returned to the starting point, the author proposed a second round. But the competitor admitted that that was unthinkable for himself. Of course the author himself was not for a second round, really. The circumambulation was continued for about a week. Meanwhile the challenger was convinced that eating less does not necessarily imply weakness. Actually where Vital Economy and other principles of health are heeded, the atrophy of unused muscles does not take place at all till old age.

But because very few people are abstemious in their eating, exercise is necessary for most of us. We have now to discuss the principles which have to be borne in mind in exercising.

Like food, exercise also is a tax on Vitality, and hence there is a limit beyond which exercise will fail to do good. Mr. Purinton, author of the 'Philosophy of Fasting,' wrote therein:

"A man can eat a lot if he exercises a lot; but to eat less and also to exercise less also comes to the same end, with a saving of time, money, thought and vitality."

A friend of the author, who was regularly taking long walks both mornings and evenings, confessed: 'When I eat, I eat like a pig.' To work off the excess of food eaten he had to take these long walks, which kept him in good health. By means of forethought and self-discipline one can form the habit of eating little more than the minimum and that will at least reduce the exercise needed. The hints given at the end of the 8th chapter, if availed of, would be enough tor guidance.

Another snag in excrcising is that it often stimulates and sharpens the appetite for food and thus forms the habit of eating heavier meals. So long as the exercises are kept up, there is no noticeable harm done; but when the exercise-habit is dropped, the eater does not take to eating less, as he should, and this leads to some chronic disease, such as rheumatism.

It is a fact that exercise taken up in a wave of enthusiasm is in most cases difficult to carry out steadily; a time comes when the exercise is neglected. Hence the best policy is to rely more upon Vital Economy in eating, than upon exercise.

Also it is better to take the minimum of exercise, not the maximum. This would enable the person to keep up the habit till near the very end.

For students especially the minimum of exercise is nore beneficial than an excess. This excess leads to ating heavier meals and thus the Vital Economy is ipset and there is little vitality for the studies, which ught to be the main concern of a genuine student. The uthor's son Kameshwar discovered this truth, when he vas a student at a University in the South.

One reason for giving up the habit of exercise is he monotony of doing the same system of exercise. The nonotony can be evaded by mastering a variety of ystems, and changing from one to another now and then.

Ordinarily, walking combined with better breathing, he two being rhythmically harmonised, would be sufficient, chiefly because it is done in the open air.

A few items of hata-yogic asans (postures) will also be useful, and some are given in an appendix, taken from Shri L. Ramachandra's book on 'Indigestion.' These postures are a good adjunct to our Hygiene. Independently their value for health is negligible.

We must distinguish also between exercise that is natural and that which is not so. Natural exercise is useful work, such as raising water from a well, washing one's own clothes, or the cultivation of vegetables in one's own garden for the kitchen.

Also there is the difference between exercising for health and that for increasing muscular strength. The former is a necessity, the latter, as a rule, a luxury or vanity.

CLOTHING

The need of clothing is one of the effects of the weakening of the constitution due to civilisation. Hence clothing cannot be dispensed with all at once; nor is it necessary to do so. We do not condemn the 'Nude-Culture' that is being practised by some enthusiasts. But we insist upon an all-round health-culture based upon a complete knowledge of Hygiene. We do not think that substantial benefit can be derived by taking to one single healthful measure, believing it to be the only thing needful.

That the quality of the clothing and the mode of wearing it have an influence on our health must already have been guessed by the reader. The nature and mode of using clothes affect first the skin-health and then the nervous system and finally the whole constitution. And there are rules for avoiding these evil effects, which will be given here.

Except in very cold weather the clothing must consist of porous, not close-textured stuff, impervious to light and air. Even in cold weather the shirt should be of porous stuff.

In wearing dhotis, saris or trousers, there should be no pressure on the organs in the body, such as makes a permanent groove at the navel level, which is the effect of violence on those organs, pushing them out of their proper positions. Women suffer the ills peculiar to their sex, due to this violence to life, dictated by devotion to the evil deity called Fashion.

The dhoti and the sari should be *loosely* worn, not at the navel level, but about three inches lower, where there are bones to protect the internal organs. To prevent the dhoti coming loose or slipping off, the top edge should be placed just between the chest and the belly and rolled down till it reaches the position below the navel that has been indicated. Trousers may be suspended by braces.

The colour of the clothing is not immaterial. Red and black are not good for hot climates. White and all the lighter colours, light blue, light green or light brown, are allowable.

The feet in civilisation are subjected to violence by forcing them into tightfitting shoes of foreign style. The feet are compressed out of shape. The circulation of the blood being greatly impeded, the feet look more dead than alive. Women suffer more, because the high heels that are fashionable cause a loss of the natural balance of the body, leading to what is called 'fallen arches,' whereby one gets the defect of flat feet.

Our people must give up these foolish foreign fashions and take to the use of sensible footwear which would allow the feet to function in the natural way.

BOWEL-HEALTH

A stagnant bowel is a centre of disease. It leads to malformations of the lower part of the belly, affects the digestive organs, the stomach and the intestines by its backward kick, and may lead to dyspepsia with neurasthenia or other diseases which would seem to be located elsewhere.

A writer on constipation made the queer statement that what is in the bowel is not in the body, just like a finger let into the central hole of a 'dough-nut' or *baday* (Tam. vadai). His cleverness seems to have carried him away. But look at any picture or diagram of the internal organs and see how the food-canal turns and twists at numerous points, with gates that are shut, and open only occasionally, and judge for yourself.

The cause of this stagnation is neglect of the two principles stated so often before. Abnormal bowels should be made normal again by right application of these two principles, with the aid of fasting as described before and non-violent enemas whenever necessary; this will be dealt with when we deal with constipation.

Two bowel-movements are said to be the normal for those that eat twice a day. Conversely, only those that have two bowel-movements daily may eat two substantial meals a day. It is possible for one to have a stagnant bowel, even though he may be regularly having one bowel-movement daily. Such a one thinks that he has no constipation, which is not true. If questioned he admits that his bowel-movements are not satisfactory, there being a feeling that there is something left behind.

The fact is, the civilised alimentary canal is in most cases in great arrears, the stools of each day's eating taking many days to be passed out. That is, different masses of stools are lingering in different part of that long passage, held up by the earlier stools that stagnate a little further on, as in a long queue. It is even recorded in books that stools become encrusted on the insides of the bowel-walls, leaving a narrow passage in the middle or one side for the fresh stools to pass; this passage tends to become narrower as time passes and may get closed up some time later. Such conditions indicate a very low level of general health and as a rule the nervous system is in a distressed condition. To restore good health would take many years of hygienic effort. These defects of bowel-health must be treated not as local diseases affecting the organs involved, but as defects of Health; for that is the way to attain a radical cure of these abnormalities.

THE SKIN-HEALTH

Of course the health of the skin does not exist as something apart from the health of the whole, comprising both body and mind; skin-health is an integral part of Health. But here we shall take note of a few expedients which primarily are related to the outer skin, which is the boundary of the physical body, serving as a rampart against the outside, and also as a receptacle for supplies from that outside of light, air and water.

The health of the skin is very intimately bound up with that of the nervous system, and through it, with that of the whole body. Hence the complexion and efficiency of the skin depend very much upon the food taken, and even upon the food that is deliberately renounced as unwholesome.

In addition to that, the skin needs to absorb ample supplies of sunlight and air and is also all the better for bathing in good bathing water. In addition exercise helps to keep up its efficiency as an organ of elimination. Self-massage is also useful.

Exposure of the skin to the outer air and to the sunlight is therefore a necessary measure of health. In this connection the reader would do well to go through the little book, *Sunlight for Health,* by Shri L. Ramachandra Sharma. This means keeping the body nude for some time daily, for taking what is called the Light and Air Bath, which only means exposure of the naked skin to these two, namely sunlight and the open air; and this is good to do even if the air happens to be somewhat cold; such air is usually bracing. But non-violence must be the guiding policy in this, as in other things. Self-massage, which is just rubbing the outer skin gently all over, from the hands and feet towards the centre, and from the head and neck downwards, is also useful, at the end of this 'bath.'

Ordinary bathing should be done in *soft* water,—free from dissolved earthy substance that would irritate, as already stated. The dirt on the skin should first be removed by rubbing well with a wet towel wrung out almost dry, or with wet earth—a mixture of pure clay and fine sand—and the bath may be taken afterwards; this is needful especially before taking a cooling bath. The water should not be unbearably cold. Patients with delicate health would do well not to take this cold bath in the beginning, but may do so after their general health-level is raised. It is desirable not to use soap on the body, as its particles are liable to stick to the skin, due to carelessness or the hardness of the water. The habitual use of soap also spoils the skin-health. If something be needed in the place of soap, the flour of grams may be used, or the wet earth mentioned above. Where the water is excessively hard, it is desirable not to bathe in such water; the outer skin can be cleansed by rubbing with a rough cloth dipped in good drinking water, or by taking an oil-bath, as will be described presently.

The oil-bath is an excellent aid to skin-health; but taken in the usual way it is nearly useless for those that need it most, namely those with poor skin-health. As usually taken this bath is most tiring and weakening, and if the principal meal be taken while this weakness remains, there would be indigestion and injury to health in the long run. The best way to take this bath is the following. First warm the body and open the pores of the skin by taking a sun-bath or a hot bath, or exercise; then rub the oil on, sparingly, do some self-massage, and continue the sun-bath, or hot bath or exercise for 15 to 30 minutes and then bathe quickly in bearably cold water, remove the oil and the dirt by the aid of gram flour, and then finish the bath with some tepid or cold water as preferred. In this way the fatigue—that usually follows an oil bath—is prevented.

This elaborate and tedious method may not be easy to go through always. A simpler and more convenient method is one in which the juice of a baked lime or limes is used. The lime is cut into two and a portion of the juice is squeezed out and set apart for other use, because otherwise it would be wasted. The cut pieces are placed on live charcoals, with the cut faces upward; when the juice boils and is about to be spilt on the fire, the pieces should be removed from the fire and placed upon it again when it has cooled a little; this process should be repeated again and again until the juice is well baked and loses its raw smell. The cut pieces should be cooled and then rubbed on the head and other parts of the whole body. Friction or selfmassage may follow afterwards, the hands being wetted with water now and then, to facilitate the massage. After ten or fifteen minutes a cleansing bath should follow. If preferred, oil may be rubbed on and left for some time, and then the bath may be had, the oil being removed by the use of gram flour or soap-nut powder.*

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* This is generally available only in the South; It is known as *Seakoi* powder.

HELPING THE DIGESTION

The digestion is often delayed or made impossible by the contents of the stomach becoming over-heated or by the irritating quality of the meal taken. If the condition be not serious, the slow sipping of small quantities of cold water will allay the heat and irritation. In more serious conditions the only way is to vomit at least a part of the stomach-contents by profuse drinking of lukewarm water and then provoking a vomit by tickling the throat with a finger or a feather; when enough of the irritating liquid has been thus got out, there will be relief and the digestion will proceed easily afterwards. A spinal bath or a hip-bath may suffice in in some cases. But prevention is better than cure.

THE CARE OF THE TEETH

Good teeth are formed only if the feeding be right. An excess of sweets made with commercial white sugar is chiefly to blame for the bad teeth of children in civilisation, and this defect continues throughout life. Also, it has been found, teeth are abnormal in places where the water contains a fluoride, even so little as one part to a million of the water. We read in books and magazines that in Texas (U. S. A.) the people have bad teeth, which are called '*Texas Teeth*;' this is due to fluoride in the drinking water. Positive food supplies the right material for forming good teeth.

Tooth-paste advertisements proclaim a lie: 'A clean tooth never decays.' Caries of the teeth, in which cavities form on the teeth, do form because of defective food, and tooth pastes do not prevent this.

It is not proper to use any inorganic substance on the teeth for cleansing them. Plain water, or water with a trace of lime-juice in it, and a brush are enough for doing this, and no tooth-paste need be used. The green herbal powder already described, mixed with an equal part of the powder of charred rice-chaff, may be used if preferred.

OLD AGE

Old age can be postponed. It can also be made more like youth by Vital Economy and positive feeding. The age of a man depends much more on his mind than his body. Ignorance and self-centredness are the chief causes of unhappy and burdensome old age. Cheerfulness and acceptance of whatever comes, with complete reliance on God, are the means of being old without being infirm or depressed. The temper of renunciation, with the aid of the Discrimination between the real and the unreal—which means, between the unchanging eternal and what is transitory and perishable – is also necessary; and this comes by the study and practice of philosophy. The problem of death must be faced and settled according to the teaching of one's own religion. Death is only a bugbear. Lucretius, who started the pseudo-philosophy called Epicurianism, made a sensible observation: '*Where we are, death is not; where death is, we are not.*' But there was more in this saying than he knew. We are not the body, nor the mind. We are the Life behind life, the Mind that is behind mind. We are only witnesses of the world, to which our bodies and minds belong. Our Nature is Pure Happiness, and nothing can put an end to us. God is our eternal

Friend and Companion, and He will see to our future welfare. Death is but a sleep, from which we awake, not in this body, but in another, or perhaps in God Himself. This mentality, or whatever else is the highest in one's own religion, should be cultivated. Then death will be seen for what it is, a figment of our worldly imagination.

A warning needs to be given. As age advances, vitality becomes less, and therewith the digestive power also. This means that the food-load must be made less and less, so that Vital Economy is maintained. Activity also must be lessened to suit declining strength. Thus there will be a greater access to the uncaused Happiness of the Self, which is the real food for the soul.

MASSAGE

Massage may be a useful adjunct, for those who are too weak to take sufficient exercise and also for those having fatty encumbrances. It may be described as *passive* exercise, because it has some of the effects of exercise. But it would be a serious mistake for any one to become a slave to massage for life, because on the whole it is not so natural and useful as exercise, combined with the baths. One who craves massage is a sickly person; hence one must aim at becoming independent of it by acquiring a degree of positive health.

Waste matter which accumulates in the tissues is got rid of in two ways, by the veins and by the lymphatic vessels. Part of this matter is taken up by the blood in the minute ramifications of the arteries, called capillaries and then is carried by the veins to the general blood-circulation and ultimately reaches the eliminating organs. All this matter first reaches the heart and from there goes elsewhere. Also in the veins of the surface there are valves which allow the blood only towards the heart, which means that it should not go in the opposite direction. This is an indcation that all massage procedures must be done by movements *towards the heart*, not away from it. This is called centripetal massage, and only this is recommended for self-massage.

It must be noted that the safest massage is self-massage. For massage must be done gently and non-violently, and few professionals, it would seem, are aware of this fundamental principle. Massage done on safe lines improves skin-health, making the skin softer and more elastic and efficient. Also its effects on the circulation are seen in the relief from fatigue and weakness.

Parts which cannot be reached by one's own hands may be left out. For these parts simple friction with a towel held by the ends in both hands would suffice.

In massaging, the hands and the parts to be treated must be oiled lightly so that the hands may move smoothly over the skin. Only mild vegetable oils should be thus used, not vaseline or other mineral grease. Some experts prefer 'dry' massage using talcum powder, powder which contains boric acid and some colouring matter, which are poisons; also the fine particles of the powder get into the skin-pores and close them up, so that sweat cannot come out freely.

Hence the use of this powder is unsafe. Oiling is not needful for the procedures called *static*, but only for those called *dynamic*.

The following are the procedures of massage.

Dynamic	*Static*
Tickling	Pressing
Stroking	Squeezing
Rubbing	Pinching
Kneading	Beating
Vibrating	Tapping
Drawing	
Stretching	

The order given here need not be followed.

No fixed rules need be followed, whether for the duration, or for the degree of the pressure used, in each of these procedures. Both these depend on the age, sex and constitution of the patient, and on the amount of the effect craved or needed, the size of the part massaged and the form and severity of the illness.

Conditions like growths, indurations (hardening) or swellings are to be treated gently and with care, as Hippocrates says.

Massage should be commenced with the apparently healthy parts next the affected part, especially that which is nearer the centre (the heart), because as a rule they are also diseased. This will clear the lymphatic vessels that might be clogged.

When the whole body is to be massaged, it must be begun from the lower extremities; then the hands, head, abdomen, chest and back.

The dynamic movements that are chosen should be gone through first, and then the static ones.

As the capillaries have to be relieved first, there must be superficial massage first, in which the outer skin is treated with *tickling*, in which there is no pressure, and thereafter massage of the deeper parts must be taken up. This tickling must be repeated at the end also.

Tickling is passing the outstretched fingers over the skin-surface with no pressure, but with a very light touch, as with a feather. If in doubt, one may do the tickling by gently passing a feather over the surface lightly. This rouses the stagnant blood in the superficial veins. The mode of operation of the other methods is explicit enough from their names.

The foreign matter is only stirred up by massage; its elimination has to be effected by means of suitable baths, chiefly the spinal bath or the trunk bath. Of course Vital Economy and Positive Feeding are essential. Else dependence on massage will become permanent.

XV. The Sun Cure

Almost equal, in value for Health, to Air is Sunlight. This can be seen in young plants that grow in a dark place; these are white and sickly. Recently even a few doctors have come to recognise this truth; but they do not make such free use of sunlight as is needful, which, however, they can do only if and when they give up their own violent and injurious methods.

That animals and human beings also need plenty of sunlight is plain enough. That animals know this need was seen in the self-cure of the buffalo-calf narrated before. It is seen that women, who seclude themselves behind screens in houses, become pale and sickly and suffer from tuberculosis or cancer; of course their food is part of the cause. Thus for the sake of positive health the necessity for absorbing an abundance of sunlight is evident. Patients need it even more; without the Sun-Cure they cannot recover normal health.

In the first place, it must be realised that it is hygienically a sin to live in a house devoid of sufficient sunlight. As for air, so for sunlight also, one should spend plenty of time in the open, using as little as possible of porous clothing, or, preferably, none at all. Places devoid of pure air and sunlight should be regarded as no better than Hell.

The sun-bath may be taken by merely basking in the sun, as animals do, between 8 and 10 in the morning, for such time as would suffice for getting warm. In the beginning this may be done in the mild sunlight, and later, as the result of usage, it may be done in warmer sunshine. This may be done walking about, sitting or lying down on the ground. The head and face should in the beginning be shaded from the sun, until the whole bodily condition becomes attuned to the sun's light and heat, so that there is no upset or injury. Here the policy of Non-Violence needs to be observed for a considerable time, because life may at first be unable to assimilate this unaccustomed Food, but would be able to do so after cautious practice, which must be gradual. In doing this the head and face should at first be in the shade, or should be protected by a green banana or other leaf or a wet cloth.

At first the basking should be done only until a pleasant warmth is obtained. Later it may be continued till sweating begins. Still later it may be kept on for some time after sweating has begun. Afterwards the sweat should be wiped off with a wet towel that has been wrung out nearly dry. After this, if the bather likes, he may take a Spinal Bath, which will be described in the next chapter. Only fairly robust persons should take the ordinary full cold bath; delicate persons should observe the hints and cautions given in the section on Skin-Health in the previous chapter.

In severe acute cases, where there is great weakness, so that there is little response to the methods employed, a *prolonged* exposure to the sun, softening the fierceness of the sun-shine by covering with wet cloth,—which should be kept wet by drenching just sufficiently with cold water,—a change for the better is brought about.

Also in cases of consumption (tuberculosis) of the lungs, or other disease of the third stage, similar exposure to the sun's warmth for practically the whole day, leaving out only the hot hours of the midday, produces improvement. This will be explained in detail in its proper place.

In the use of sunlight the patient's feelings must be the chief guide. What is unpleasant must be avoided. There ought to be no hurry to get well by violence, which will defeat the purpose in view. It may be assumed that what the patient feels to be pleasant is doing good.

The good effects of the Sun-Cure depend to a considerable extent on the use of the methods of Water-Cure also, described in the next chapter.

One of the good effects of the use of sunlight is the improvement of the blood-circulation and the consequent equalisation of the bodily heat throughout the body, due to the increase of vitality and the penetration by it of all parts of the body, including the extremities. If the patient suffers from cold hands and feet, this tends to become less and less, and finally disappears in most cases.

The following methods of taking the sun-bath are given for the guidance of followers; every one should choose for himself the method or methods most suitable to his own constitution.

THE MILD SUN-BATH

This may be taken when the sun has risen somewhat high in the sky and the heat is mild, that is, within three hours after sunrise. The patient will lie down on a bed-sheet spread on the ground, and for some time lie practically naked, with only a *koupin* or *langote*, but covered with a thin dry cloth or shawl, till he gets well warmed, and then he must have a wet cloth,—which has been wetted and wrung out nearly dry—or a green banana leaf or other leaves, spread over him from the neck down to the knees, the face being in the shade, and the parts below the knees being covered with a dry cloth. If the face also be in the sun, it must be covered with a green leaf or with two pieces of folded wet cloth, one covering the upper part of the face and the head, and the other the lower part, so as to leave the nostrils open for breathing. The patient may begin with 15 minutes of this sun-bath and gradually increase it up to 40 minutes, having regard to the principle of Non-Violence. After this the skin-surface should be wiped clean with a nearly dry wet cloth and then a trunk bath or spinal bath must follow.

THE WALKING SUN-BATH

Walking in the warm sunshine at any time when the sun is rather hot, with the head and upper parts protected from the heat by wet cloths, is an easy way for those that are able to walk out. This may be done when going to and returning from a plunge-bath in a tank or river.

LOUIS KUHNE'S SUN-BATH

This is suitable for patients who are not too weak. It is taken in the same way as the mild Sun-Bath, and when the sun is bearably hot, but with a dry cloth covering the whole body, and wet cloths or green leaves over the face and the parts that are diseased. Its aim is to cause sweating over the whole body. The bath may last for 15 to 30 minutes. The after-treatment is the same as for the mild sun bath.

THE TRUNK-PACK SUN-BATH

This bath can be taken in a Spinal Bath tub. Place the tub in the sun with the head-side in the shade, and spread a thick cushion of clean, porous wet cloth, such as a Turkish towel or *Khadi* made of undertwisted yarn, folded to the thickness of about an inch, on the bottom of the tub, so as to lie just under the patient's back when he lies down in the tub, as in a Spinal Bath; for the posture see the illustration in the next chapter. Before he lies down, there must be laid, across the cushion and the tub, a separate wet sheet of such length as would be quite enough to make a pack around his trunk, with the edges overlapping; then he should lie down and have the pack made with that sheet, keeping the arms outside the pack. He should then have a thin woollen or cotton shawl, preferably of green, blue or white colour, laid over the tub, so as to cover the tub and him, from the neck down to the feet. As often as the sun's heat warms up the pack, it should be drenched with cold water, to cool it again. The duration of the pack need not be strictly limited; it may last as long as the patient likes or until the needed relief is attained. In cases like diarrhoea, dysentery, colic or violent coughing this bath is useful.

THE WHOLE PACK SUN-BATH

In this sun-bath the patient is packed exactly as in the stimulating Wet Pack described in the next chapter, except that the wet sheet covers the whole body; also over the bather a green banana leaf is placed; and then the wet sheet and then the woollen blankets, that have been laid below, are packed up so as to close up the whole body from the neck to the feet, excluding the outer air completely. This pack is laid and made up in the sun, with two separate wet cloths over the head and face, one covering the head, eyes and nose—not so as to cover the nostrils,— and another to cover the mouth and chin. This pack opens the pores of the skin and leads to a more or less profuse perspiration, either on the very first occasion, or later. This is useful for patients with poor skin health, suffering from chronic disease of any kind.

HAMSA WATER

Sunlight can be used indirectly also, by charging drinking water with it. The proper way is to expose the water to sunlight in a shallow and widemouthed vessel, covered over with a plantain leaf or other green leaf; over this a thin porous cloth may be placed and secured on the sides so that the covering leaf may not be blown away by the wind. The exposure is kept up the whole day, and the vessel is left in the open all the night, so that the cold air and the night-dews might add their own virtues to the water. Water so treated is called *Hamsodakam*, Hamsa being one of the names of the sun. The water may be drunk in small doses at intervals the next day. It may also be smeared on the body, or used for bandagesor packs, if possible, or for the Abdominal Wet Massage and the piecemeal Cold Friction Bath mentioned in the next chapter.

The following methods do not strictly belong to this chapter; but since they serve nearly the same purpose as the sun-baths, they are given here. They serve to raise the vital power of reaction to the cooling baths that are given in the next chapter; the rest bring about the needed effects without them, as will be seen in due course.

The first among these is the steam-bath. During our experience of 43 years this method has been only very rarely used, because as a rule it is unnecessary, and should not be used except when there is an urgent necessity to reduce internal pressure by opening the pores of the skin which may not be functioning normally.

THE FULL STEAM-BATH

This should not be taken by beginners or very weak patients, execpt in emergencies, as in drowning, snake-bite, severe scorpion-stings and so on, and for the relief of very severe pain, which may prove intractable otherwise. Its chief value is indirect; it ensures the vital reaction from the cooling baths, which must be taken afterwards. Nor must this bath be taken for too long a time under the impression that it will do more good; indeed it must be taken for just the minimum time needful. This bath is best taken on a rope-cot, or one of cane, spun sparsely so as to leave holes for the hot vapour to rise up. The cot should be about 30 inches in height and not more than 22 inches broad. It may be of the usual length, or only 40 inches long, which may be more convenient. The bather lies down on his back; if the cot be a short one, he should bend his legs so as to bring his feet near to his buttocks. Mats, canvas or cloth should be wound around the sides of the cot, to keep out the outer air and to keep in the vapour. The bather should also be covered with a bed sheet so as to retain the vapour for some time. It would be more convenient and profitable if a frame be placed over the cot to support the covering sheet at a somewhat higher level, leaving some air space above the bather. The steam may be produced outside the cot in steam-kettles specially made for the purpose, and led inside, under the cot, by suitable delivery tubes. Or common kettles may be used, if big enough so that the water-level in them would be well below where the spout branches off, as else the steam would not issue from the spout; arrangement must be made for leading the steam into the space beneath the cot. If the cot be a long one, two kettles would be needed; else one will do. Care must be taken so that the water does not get exhausted during the bath. It might be prudent to drink some water,—whether warm or tepid, as preferred —before the steam-bath.

Where suitable kettles are not available, the steam-bath can be arranged as follows. Water may be brought to a boil in one or two wide-mouthed vessels, at the same time heating up to red heat about 8 stones or pieces of brick, each about the size of a human fist; the vessels should be placed under the cot and the hot stones should be dropped into the hot water one by one at intervals so as to revive the steam whenever it abates. The bath may be taken for 5 to 10 minutes.

Fresh, fragrant leaves may be put into the boiling water, for any steam-bath.

Every steam-bath must be followed, after wiping off the sweat, by a spinal bath or other cooling bath described in the next chapter.

If in a steam-bath the patient faints, or is upset, cold water should be dashed on his head, face and chest. Patients with a weak heart and generally very weak patients should not be given any steam-bath.

Local steam-baths may be taken in a convenient posture, sitting on a chair or on the floor, so that particular parts of the body may be exposed to the hot vapour, the face being kept open, and the rest of the body being covered so as to confine the vapour. If the face needs to be steamed, as when there is a cold, the exposure must be very short.

These steam baths may be more effective if taken after an oil-bath.

THE HOT FOOT-BATH

A hot bath for the feet, taken for from 10 to 30 minutes, with the body well covered so as to promote sweating, is a convenient and sufficient substitute for the steam-bath. This will warm up the body and will thus be a good preparation for the spinal or hip-bath described later. Also this foot-bath can be taken simultaneously with any of those cooling baths with great advantage. This will enable persons of weak constitution to benefit by those cooling baths.

THE TONIC HOT BATH

This is taken in two parts, first bathing the parts below the waist, and then those above. This may be taken in a tub, or without a tub. First the bather bathes the legs and feet for five to ten minutes with moderately warm water, then somewhat hotter water, and, after drying the bathed parts, lies down in the hot water with the legs and feet outside,—covered with a blanket if the air be cold,—for another five or ten minutes; then the heat of the water in the bath should be lessened by adding cold water at intervals until the bath becomes tepid; this tepid bath must be continued till there comes a pleasant feeling of coolness. After the bath some exercise may be taken, or the patient may get into bed and remain in it well wrapped till the whole body becomes warm again.

THE COMBINATION-BATH FOR CHILDREN

This or the one next described is convenient and sufficient for sick children in all cases, in patent and latent fevers and in other acute conditions, such as a persistent cough, or dysentery, or in a coma. These can be used as substitutes for the sun-bath when there is no sunshine. The child is laid on a rope-cot or on a plank and the legs and arms should be bathed in warm water; this water should at first be moderately warm, but gradually it should be made warmer, until it is as hot as can be borne by the child. Meanwhile the trunk should be bathed alternately with warm (or hot) water and cold water over a cloth spread on the trunk. This may be done for 3 to 10 minutes according to age, the older the longer. After this the water for the arms and legs should be gradually changed to tepid or cool water. Then the patient should be wiped dry and put to bed with warm coverings, after tying a wet pack for the trunk—stimulating or cooling, according to the patient's power of reaction, the former being given when in doubt—so as to become warm. In acute cases this or the Coma-Bath should be given at short intervals, six times daily or as often as needful, according to the severity of the case, for a number of days, until the condition becomes normal.

THE COMA-BATH

This bath is so called because it is very good for fever patients in coma or in a fainting condition, where there is great heat in the head, with less warmth in other parts of the body, or in the arms and legs, or in the hands and feet. But it is suitable also in all acute cases where there seems to be danger to life. The patient is made to sit in moderately hot water in a tub; the water is slowly made hotter by adding very hot water, but cautiously, so as not to scald the patient. In this way, the water should be raised to the patent's navel level or higher. After 5 to 15 minutes cold water should be poured on the head and shoulders for about 15 to 30 seconds. The after-care must be as described for the Combination Bath. How often in the day this bath must be given must be decided according to the needs of each case; generally six times a day would be needed.

XVI. The Water-Cure

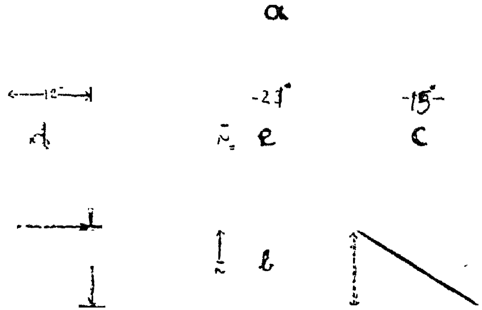
The good effects of the methods of water-cure are the equalisation of the bodily heat, the relief of pain by the dispersal of congestions and the temporary increase of vitality. These good effects become possible because of the vital reaction to these methods; if there be no vital reaction, there is no benefit to health. Hence it must be understood that these methods must be so used as to get the vital reaction. Though cold water is chiefly used, the purpose is not to take away or reduce the bodily heat, but to rouse the vital power to generate more heat than what is lost. For heat is Life; that is, it is by generating heat that Life possesses and controls the body. In the abnormal body there is unequal heat-distribution, whereby some parts are congested with stagnant blood, and therefore hot, while others are poorly supplied with blood, and so are cold; this has to be corrected; and the baths, packs, etc., that are described here, are well suited for achieving this purpose. They are non-violent, if rightly used.

From this it will be seen that the successful use of these methods needs a certain level of vital power. Where that power is too low, these are useless. As in acute conditions there is a higher degree of vital power, and hence there is a certainty of vital reaction, the baths described here are very useful in such conditions. In chronic cases, where the vital power is lower, these baths are less useful, but in such cases the packs are useful because they are milder in their application.

First the water to be used has to be considered. What has been said before about drinking water is applicable here also. Hard water is bad. Soft water is good. Water which is not too hard can be used if it be treated with herbal juices, and some lime juice also. It may be better to expose the water, before thus treating it, to the sun for a whole day and then let it cool in the open air during the night.

THE TUB

The next thing is to get a suitable tub for the baths. A special pattern has been devised for the principal bath, the Spinal Bath; the same tub is useful for all the other baths also. The figure given here shows the tub as it would appear from above. The parts *a*, *b* and *d* are all equally slanted, while the part *c* is slanted very much more. The part *e* is the bottom or middle of the tub. This is made in the following way. A sheet of galvanised iron, 48 inches by 36 inches, (24 or 22 gauge) is taken; the breadth is divided into three parts,—each



12 inches broad,—by two parallel lines, while the length is divided into three unequal parts, leaving 15 inches at one end, 12 inches at the other end, and 21 inches in the middle, which will therefore be 21 inches by 12; this rectangular part will become the bottom of the tub. Lines are drawn from the four corners of *e* to the edges, two from each corner, each pair being equal in length, so as to coincide when the edges are joined; parallel lines are then drawn inside the corner-pieces marked off by each pair of lines, to provide margins for joining the edges, after the remainder of each corner-piece is cut off. The rims are strengthened by a steel rod about a quarter inch in diameter, bent to form a rectangle to suit the rim, and the edges of the rim are then turned down so as to grip the rod all round. The bottom is supported at a level of about one inch above the ground by means of flat iron bars, curved at the ends and rivetted to the bottom; also handles are fixed at the ends of *c* and *d*. The cut ends of the steel rod must meet at a point very near one of the two outer corners of *c*, not elsewhere; if they meet anywhere else the rim may give way at that point. If a capable artisan cannot be found to make the tub in accordance with this description, application may be made to our Natural Therapeutics Institute here for a cardboard model, or for a ready-made tub, remitting Rs. 17 in advance for the cost.

CLOTH

The cloth to be used for bandages or packs should be reasonably clean, free from grease or dirt. They need not be sterilised, as they are in medical hospitals.

It should be soft, so as to absorb and retain the water. Cloth made from undertwisted yarn, such as khadi now available, is good. As a rule the older the cloth, the softer it is. But the cloth should not have been washed with soap; if so washed, the remnant of soap that sticks to it must be got rid of by washing it with soda.

EARTH FOR PACKS OR BANDAGES

Earth to be used for packs or bandages must be a mixture of clay and fine sand in nearly equal parts. This must be obtained from ant-hills or from high ground which would be clean, due to drainage by rain. The earth must be pounded well and then sieved through a wire-sieve to remove the stones or coarse particles of sand that may be in it. If there is not enough sand in it, fine sand must be mixed with it, after washing and drying. If the purity of the earth seems doubtful, it should be mixed with water and stirred well and then allowed to settle; after this the water must be removed by decantation; this process must be repeated until the earth becomes perfectly clean; then it should be dried and stored for use. For use it must be mixed with pure water, just enough to make a soft paste.

The general cooling baths are the following: *(1) The Spinal Bath*, *(2) The Head Bath*, *(3) The Hip-Bath*, *(4) The Trunk-Bath*, *(5) The Piece-meal Cold Friction Bath*, *(6) The Sitz-Bath.* With some of these baths the hot foot bath may be combined; that is, the baths may be taken simultaneously, with great benefit.

THE SPINAL BATH

This is, of all the baths, the most useful as a tonic for the nervous system, and through it of the whole body, and as such it gives all the good effects of all the other baths. The best way to take it is in a tub of the pattern described before. The figures show the posture of the bather in the tub. The bather lies down in the tub with the head on the side that is most slanted, his buttocks at the opposite end and his feet outside. If the weather be cold or chill, a blanket is used as shown in the picture, to keep out the cold air. For beginners a thick wet cushion of folded towels, about an inch in thickness, is placed on the bottom, on which the bather lies down. At first an inch of cold water may be poured for the bath; this may be moderately cold at first and later may be made colder, but not unbearably so. Gradually the bather will come to prefer water which has been cooled by evaporation by being kept in earthen pots for not less than six hours. The bather may gradually increase the water up to four inches if he likes. If the blanket be used it must be placed from the neck down to the feet, the sides of the blanket hanging outside the tub. If a slit be provided in the blanket just over the face, then it may cover the face also, as shown in the picture, so as to leave the nose free for breathing. A folded wet cloth may be placed on the front of the trunk, covering the chest and the belly, if the bather likes it. The bath may be taken for 15 to 45 minutes, or, if the bather falls asleep, then till he awakes, which would be after an hour. This sleep is most refreshing and is the most perfect sleep possible, because in it the time-sense is completely lost, which is very rarely the case in the usual sleep in bed.

During the bath, about once in five or ten minutes the bather may sit up and rub the back thoroughly with a dry towel as shown in one of the pictures. After allowing some time for the back to become warm he should lie down again and continue the bath. This, it seems, is not absolutely necessary, except at the end of the bath.

If the tub be not available then the same bath can be had by rubbing the back with a rough towel with the middle of it drenched in very cold water; the towel should be drenched again and again at intervals, so that it will be cold enough. Or he may sit in a convenient posture, and pour cold water down the back upon a folded wet towel placed on the whole of the back from the neck to the waist. These methods may last from 5 to 10 minutes or as long as the bather likes. A third way is to lie down on a wet cushion laid on a cot or wooden plank; this is less effective than the others.

All spinal baths must be finished with a Head-Bath, as described below. Apart from this there are no rules for the Spinal Bath; it can be taken at any time as one likes, even immediately before or immediately after any meal.

THE HEAD-BATH

This is very simple. It is just cooling the head and face by pouring cold water with a kettle or other vessel from 10 to 20 times, so as to cool the brain. Beginners in taking the Spinal Bath may feel hot in the head, and this is useful for quickly bringing down the heat. This head bath may be taken alone at other times, if found needful. But it is most useful only after a Spinal-Bath or any other bath in which the central part of the body, the belly, is cooled.

THE HIP-BATH

This bath is taken sitting in the tub, as shown in the picture, with the two ends of the tub at the two sides. The bather may have the tub placed adjacent to a wall, and lean on a plank placed against the wall, so that he can lean on it comfortably while bathing. The water should be just moderately cold, not as cold as for the spinal bath, and should, if possible, come up to the bather's navel. It is done by friction with a small square towel under the water, from side to side and from top to bottom of the whole body so as to agitate the internal organs and stimulate the blood-circulation. This has a tonic effect on the digestive organs. In this bath, in the case of beginners, internal inflammations may be brought to the surface, which then becomes sore; this must not be supposed to be an injury caused by the friction. It is a curative crisis. The bath should not therefore, be discontinued on this account; but till the soreness passes away, there need be no friction at all; that is, immersion alone is sufficient. This bath is suitable for patients who are not so weak as to be bed-ridden. For these latter, packs are more suitable.

THE TRUNK BATH

In this bath the water should be just bearably cool and the bather lies down as in the spinal bath. The quantity of the water should be enough to immerse the whole trunk. The bather should now and then rub the parts immersed with his hands, or with a rough piece of cloth. He may remain in the bath for 15 minutes or as long as he likes; and then get up and wipe himself dry and get warm anyhow, as may be convenient. If a tub be not available, he can sit anywhere so as to let the water run away without wetting his feet, and alternately pour water on the trunk-surface and rub the whole of it with a rough towel; This towel may be a dry one, so that the trunk is alternately cooled and warmed. This bath would be suitable for all persons who are weak, but not so weak as to be bed-ridden.

THE PIECEMEAL COLD FRICTION BATH

This is a substitute for the common full cold bath, suitable for those whose vital reaction is not good enough for that bath, because in it the whole body surface is chilled at the same time. In this piecemeal bath only a part of the skin-surface is bathed at one time, different parts being bathed one by one, successively. Each part is rubbed with a wet cloth and bathed and wiped dry before the next part is bathed. Hence even weak persons get a good reaction, thus improving the skin-health in a reasonably short time. This bath can be taken after a spinal bath also, so as to increase its good effects. There is no rule as to the order in which the parts are to be bathed. The feet may be left out in this bath, and bathed separately some time later, if the patient prefers to do so. Warming up is necessary after this bath also. This bath relieves the pain of mosquito-stings; it relieves itching also.

THE ABDOMINAL WET MASSAGE

In this process the bather just wets his hands in cold water and gently, but with some pressure, massages the belly from side to side and from below upwards wetting the hands now and then, so as to cool the belly. By this the internal organs are agitated and roused into greater activity. This may be taken as a substitute for the hip-bath or trunk-bath, when the bather is disinclined to take them.

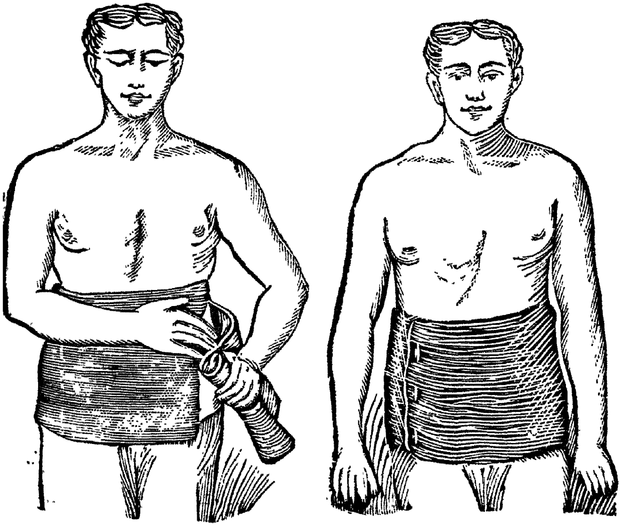
THE SITZ-BATH

This was invented by Louis Kuhne as a stimulant for the nervous system. But it is objectionable because during the bath both hands have to be in the cold water, which is unpleasant for very weak persons, because for this bath the water has to be as cold as for the spinal bath; the author had to invent the spinal bath for this very season. And the spinal bath is far more pleasant to take, and at the same time is more efficient for toning up the whole nervous system, so that if one takes the spinal bath, this bath is unnecessary. But it is useful in special conditions, for women, where the trouble is a menstrual disorder or pain or disease of the womb. The bath is taken sitting on a small seat, like a stool in shape, placed in very very cold water in a tub, the water being just at the level with the seat or a few inches higher, and the bather rubs, with a rough cloth, the outer surface of the genitals—taking care not to rub the opening between the two sides of the organ. This bath should last from 15 to 45 minutes, or until the bather feels a definite sense of relief.

Bandages and packs are more suitable for weaker patients, whose powers of reaction are less vigorous. These can be devised in a great variety of ways by any one, pursuing his own instincts. The following have been found to be sufficient.

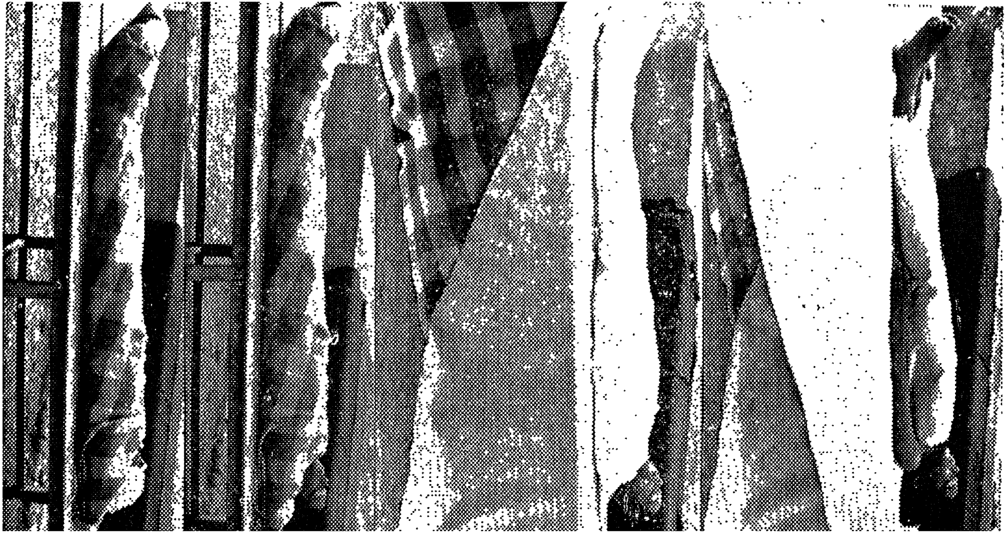
THE TONIC ABDOMINAL WET BANDAGE.

A broad bandage or pack of wet earth or cloth worn around the whole belly so as to cover the back part also, is a tonic of great efficacy, both in acute and

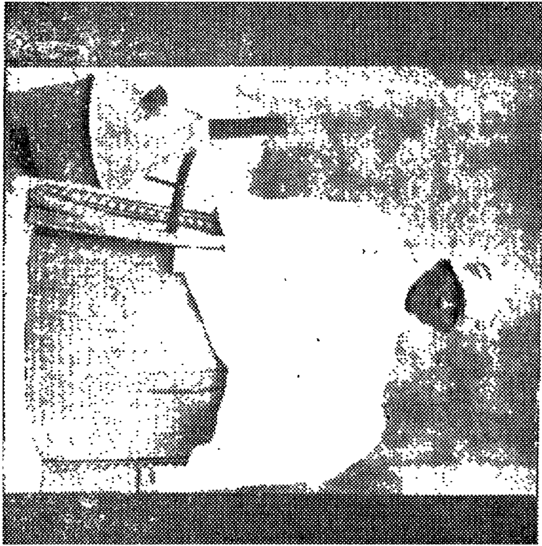


THE WHOLE PACK SUN BATH
SEE BACK FOR PICTURES

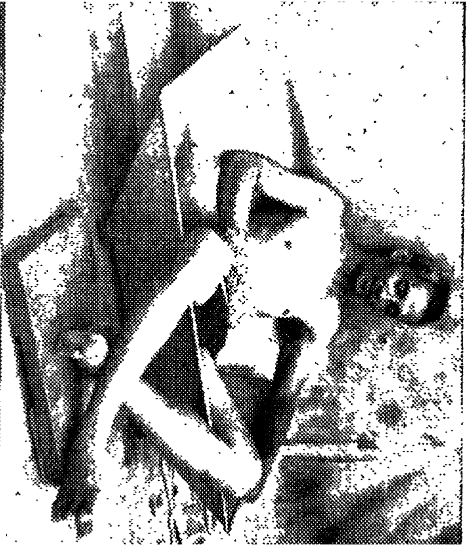
Two woollen blankets are spread over a cot, placed in Sunlight, with their diagonals along the length of the cot. A well-wrung-out white wet bed sheet is spread over the blankets. The patient lies over all that. A whole banana leaf is placed over him, covering his body up to the neck (fig. 1) Leaving the face open, the wet sheet is wrapped as closely as possible over the banana leaf allowing him to keep his hands in any manner comfortable to him (fig. 2) The blankets are wrapped over, one after the other (fig. 3) His head and face, just so far down the nose as not to block the nostrils, are covered with a thick folded drenched towel fig 4).



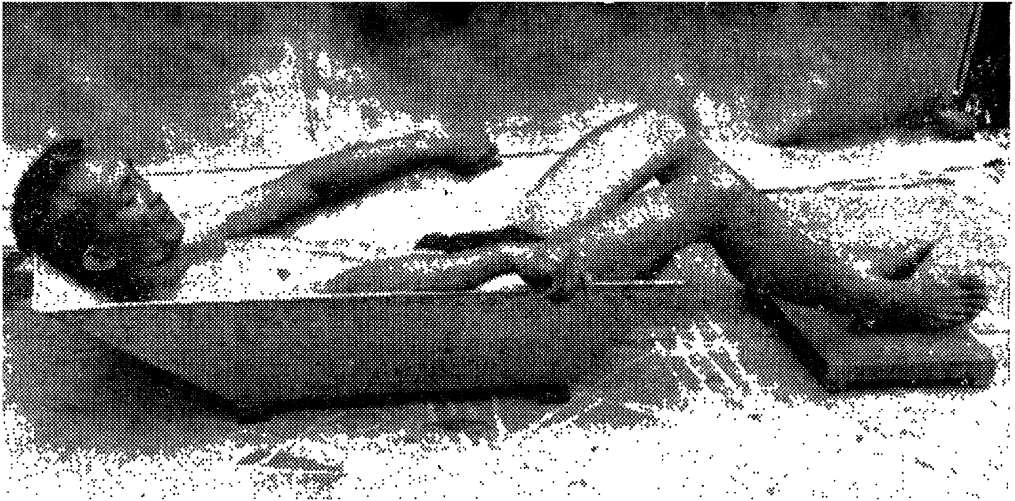
THE WHOLE PACK SUN-BATH (Page 304) For details see back



(Below) FULL STEAM BATH (Page 306)

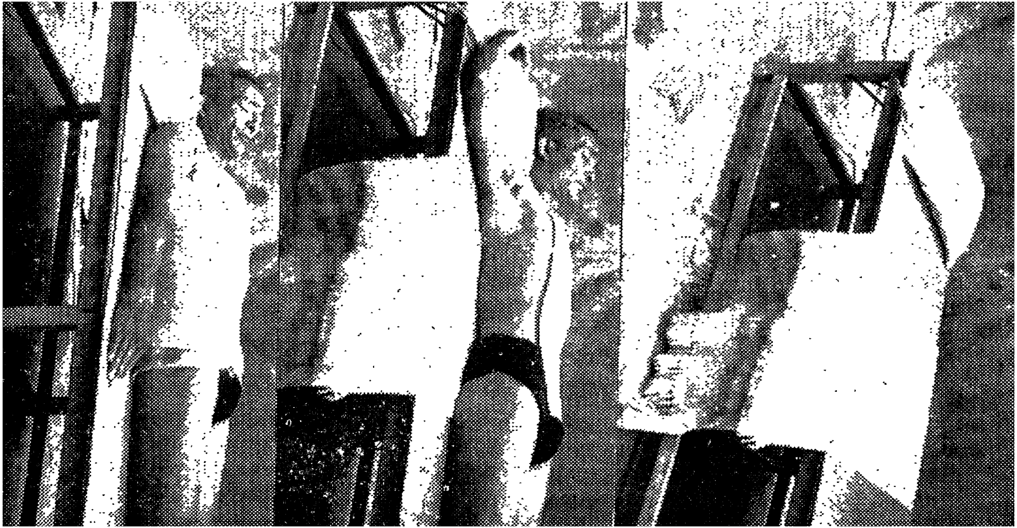


(Above) HIP-BATH (Page 317)



SPINAL BATH (Page 315)

This is an ideal means of ***Relaxation****, normalising the whole nervous system*



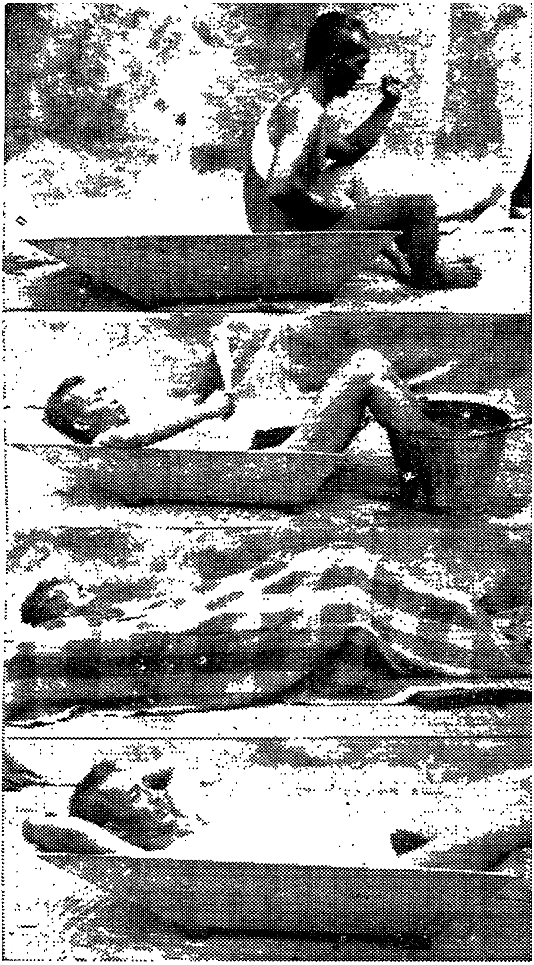
THE STIMULATING WET PACK (Page 323)

covered with woollen wrapper
pack completed

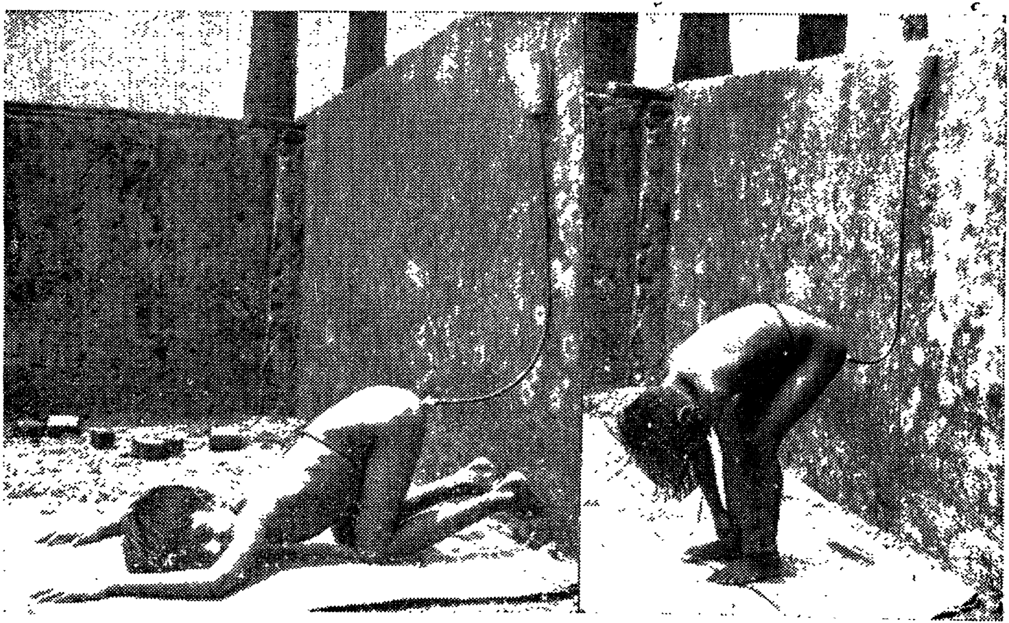
Trunk covered on one side with
wet cloth

wet cloth placed over woollen wrapper

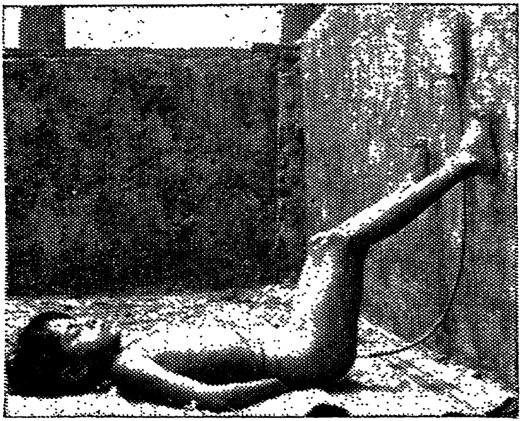
SPINAL BATH



With Trunk Pack   *with blanket covering Page 315*   *with hotwater food bath*   *Rubbing the Back (Page 317)*



ENEMA POSTURES (*Pages 331 to 336*)



ENEMA POSTURES (Pages 331 to 336)

chronic afflictions, whether seemingly localised in the digestive organs or not. The bandage should be more than half an inch thick. In acute cases it may be left exposed to the air, while the patient lies down on a wooden plank or cot. In chronic conditions the bandage should be covered with a coarse woollen wrapper, so as to allow the water to evaporate. The internal organs are thus relieved of their abnormal heat; the bandage becomes warm; this may happen after two hours or more, and then an itching sensation may be felt, which is a sign that the bandage should be removed. Then a short spinal bath or a trunk-bath or hip-bath would be very useful, and should be had, unless the patient feels disinclined to do so. Where the lungs are diseased, this bandage should be alternated with stimulating wet bandages for the chest; these will be described later. Bedridden patients may have a wet pack of earth or folded cloth laid on the belly, covering only the front. The patient should be covered with a woollen blanket, so that the reaction would be generalised and increased.

The wet abdominal bandage,—as well as other bandages—can be worn inside the usual dress, if there be a dry, protecting woollen wrapper as prescribed above, while the person attends to his daily work, if he is able.

THE COOLING WET PACK

This is necessary in all cases of high fever, where the patient is bed-ridden, and is more suitable for him than the cooling baths described before. It will be also useful in all cases of febrile acute disease, such as smallpox, and other serious acute conditions of bedridden patients, whose powers of reaction are good. On a wooden cot or plank one or two thick wet towels are placed crosswise, so as to come under the patient's trunk, from the armpits down to the waist; in some cases it may be so arranged as to cover the trunk and the thighs, down to the knees. The patient lies down on this, and the pack is made up so as to cover the parts mentioned, and then drenched with cold water and finally covered with one or two woollen blankets down to the feet, these being well protected from becoming cold. If this be found impracticable a separate wet cushion may be laid under the patient's back, and wet packs should be laid on the whole trunk to cover the front and the sides, and then the blanket may be laid on to cover the whole body down to the feet. If the pack has to be given on the bed, then a waterproof sheet should be placed on it and on that a dry bed-sheet should be spread; the bed will thus be protected from getting wetted by the pack. The pack should be kept on till the patient feels the pack becoming warm; this may happen in from 10 to 25 minutes. (If the pack takes a long time to become warm, it would mean that the patient's power of reaction is weak; in that case this pack is unsuitable; the stimulating wet pack, described later, would be right for him). After warmth has asserted itself the patient may be allowed to remain in it as long as he likes; the pack should be removed just when he wants it, and then he may be freed from the pack and covered over with a dry woollen or cotton blanket as he likes. In some cases a wet pack for the neck and one around the head, covering the forehead and the temples, would also be necessary and useful; in this, soft balls of wet cloth may be placed on the temples and then the bandage applied, so as to draw away heat from the brain.

THE STIMULATING WET PACK

This is suitable for low fever in the case of bed-riddden fever-patients, and for all patients who have a low power of reaction. Lay on the bed two woollen blankets, of sufficient breadth not only to wrap up the patient from the neck to the feet, but also to leave a margin to be tucked up under the feet. Then take a moderately thick, clean cotton sheet, and after wetting it well, wring out the water, holding it diagonally so that *nearly* all the water may be wrung out, leaving the sheet slightly wet. Lay this sheet on the blankets so that it may cover the patient, when he lies down on it, from the arm-pits to the middle of the thighs. Let the patient lie down on it on his back, and then enclose in the wet sheet, not too tightly, the trunk, waist and upper parts of the thighs, leaving out the arms. Then wrap up the whole body from the neck downwards *including* the arms, with the blankets, excluding the outer air more or less completely, and leave the patient thus packed, with a pillow for the head, till the internal heat reacts to the mild cooling effect of the wet sheet, causing a feeling of warmth to take the place of the initial cool feeling. If the reaction is slow, it may be quickened by means of one-ounce doses of freshly prepared hot water given about once every minute. Or hot water bottles, covered with woollen cloth, may be placed beside the patient's legs and feet, inside the blankets. After the warm feeling begins, begin to give very small doses of *cold* water—as described already,—half-ounce doses of cold water, each dose to be retained in the mouth till it is warmed, and then swallowed. After five minutes from the time when the warm feeling begins, remove the blanket and leave the pack exposed for a few minutes. Then remove the pack. If sufficient warmth has been produced thus, a trunk-bath should follow. Else it is not necessary.

THE LOCAL COOLING WET BANDAGE

For local troubles such as sprains, boils, wounds, stings, burns, fractures, carbuncle, sores and ulcers, this or a stimulating bandage is useful, in addition to some suitable general treatment. The cooling bandage is suitable also in all cases of local pain due to any cause. Where there is no pain the stimulating bandage is more suitable. If the pain be not relieved make the bandage thicker and more extensive; if the bandage be made thick and wide enough, it will relieve even severe pain.

A fractured bone must be correctly set and then bandaged. But if there is great pain, the setting may be postponed till pain is relieved by means of a cooling bandage for an hour or more. And in tying the bandage after setting, splints must be used for keeping the broken ends of the bone in position.

In cases where there is severe pain the bandage should be applied not only over the part appearing to be affected, but over the neighbouring parts also. Thus if there is an injury to a foot, it may be needful to bandage the leg from the knee, or even from the middle of the thigh down to the foot. Either wet cloth or wet soft loamy clay may be used.

This earth or folded cloth should be applied evenly to the surface, to a thickness of not less than half an inch, and tied up fairly tightly so as to press a little on the affected part, with a narrow strip of cloth long enough to go round the affected part four or five times. For wounds, stings and the like, the bandage should be made tight enough to prevent pain; but this pressure should be continued only so long as it is needed; later, the bandage must be untied and tied again with less pressure. In bandaging wounds, sores, and open abscesses, it is preferable to cover the exposed flesh with a thin layer of cloth dipped in sesamum *(til)* oil or other sweet oil, and then to apply the wet bandage. Earth bandages are suitable for abscesses during their ripening, and cloth bandages after they open.

If the pain is great, the bandaged part must be kept immersed in *cold* water, and moved about in it, occasionally pressing the part with the hands, if possible, so as to squeeze out the water in the bandage, and let fresh cold water enter into it. The colder the water, the more effective it will be for relieving pain. If this does not give relief, the bandage should be extended over all the adjacent parts also, as pointed out above, and then the bandage should be *gushed,* as will be described later on. If the pain be bearable, the bandage may be kept exposed to the air till relief, or for three to six hours at a time. But the bandage should be always kept fully wet by drenching it with cold water about once every half-hour. The pressure prescribed above should be omitted if it has the effect of aggravating the pain. For sore eyes and other inflammations, a poultice of raw potato or other *neutral* vegetable or herb or of wet earth may be applied on the sore before bandaging. For this purpose a potato or two if necessary should be washed and cut into fine pieces, without removing the skin and then pounded to a pulp. The juice of it should as far as possible be preserved or fine clay may be added to the pulp to absorb the juice.

FOR COOLING THE BRAIN

The temples are the gateways of the brain. Apply masses of wet cloth on the temples to cool the brain, and keep them in position by tying a bandage around the head.

THE STIMULATING WET BANDAGE

This is also applied in the same manner, but it is not drenched so much; nor is it left exposed. It should be covered up with a dry coarse woollen cloth. Wet cloth alone should be used for this bandage. It may be kept on for three to six hours at a time. This bandage is useful for *painless* cases and for those in which the pain is mild and bearable.

THE *A*CHAMANA

This is a means of internal cooling of very great efficacy, and an aid to the other cooling methods. In high fevers it may prove a sufficient remedy along with pure air and fasting, without baths or packs, except where the sun-cure is also needed. But of course the danger is that the patient may not be given the achamana *often enough.* Fever may easily prove dangerous if sufficient water is not given. The process of the achamana is to give cold water in very minute doses, so that the water may be fully assimilated, but often enough. It is the simplest of all cooling methods. Very cold water, such as is obtained by storing it in earthen pots, is either sipped by the patient, or given to him with a teaspoon, allowing an interval of two or three seconds after every sip or spoonful. Every separate sip or spoonful should be less than ten drops, that is, one-sixth of a teaspoonful. But not less than ten such doses should be given or taken in succession *at one time*—with the intervals between the doses as prescribed. All the doses so given at one time are together called an achamana. In fevers at least twenty doses should be given in a single achamana. But if the patient likes he may have *more* at each time. And the treatment should be repeated every five minutes, until the fever gets milder and safer. In other cases achamanas are of great value, before a meal, for refreshing the nerves, or for curing or preventing fatigue, and also after a meal, for protecting the digestion.

GUSHING

This consists in pouring cold water slowly and steadily over a cloth or bandage applied on any part of the body which is painful, till relief is attained. This will generally suffice to relieve pain, provided the gushing extends over a sufficiently wide surface, not merely the part appearing to be affected. In some cases it may be needful to gush a whole limb, even though the pain may be felt only in a portion of it. Ordinarily cold water alone need be used. But if it fails then gushing *alternately* with hot and cold water may be tried. If this also fails, some general treatment, such as a cooling bath, or a warming bath followed by a cooling bath, may be needful.

For pain inside the ear the cold water may be made to strike the inside of the ear passage by means of an enema can and tube. This must be done non-violently, with the minimum of pressure, by holding the can at a *moderate* height. The cold water may be poured into the can and the nozzle of the tube may be held very near the opening of the ear-passage, so as to let the water flow in and pass out into a vessel held below the ear, pressed close to the bottom of the ear. Or the head may be bandaged and gushed.

Gushing the sexual organ after passing urine or stools—called jala-sparsa—is a useful procedure, which was prescribed for and practiced by the Brahmanas. This serves as a tonic. The same gushing process, done before passing urine, over an extensive surface, from about the root of the organ, with very cold water, will be useful and necessary for old persons who find difficulty in passing urine. This has the same effect as Kuhne's sitz-bath. It should be done until the flow of urine gets started.

IMMERSION IN COLD WATER

Where there is severe and persistent pain which cannot be relieved by gushing, the affected portion should be immersed in a sufficiently large quantity of very cold water in a basin or a tub according to the part affected. This immersion should be continued until the pain subsides, so that it will not reappear when the immersion is stopped. After this a wet bandage may be used for healing the affected part.

GARGLING

This is similar in effect to gushing and is specially suitable for all troubles of the head or any part of it, such as ear-aches, tooth-aches, ulcers or sores in the mouth and all kinds of head-aches. Cold water should be taken into the mouth, and gargled till it becomes warm, which may require a minute and a half or two minutes. The water should then be spat out and fresh water taken and gargled in the same way. This should be repeated till the pain is relieved.

THROAT-COOLING

This consists in cooling the back part of the mouth, and indirectly the throat, by retaining in the mouth, as near the throat as possible, moderately large doses of cold water. The patient will be best able to do this if he lies down on his back and takes the water as prescribed. He should retain every mouthful of the water until it becoms quite warm, or for a minute and a half; and then he may either swallow the water or spit it out. This must be repeated till the local trouble is relieved. This method will relieve cough for the time being. Sipping cold water slowly is also good.

WATER-DRINKING

It is not possible for any one to be hungry without knowing it. But it appears that one can be thirsty without knowing it. This unrecognised thirst is felt as an indefinable discomfort. When this is noticed, a little cold water should be sipped. If this be done the discomfort will disappear. If it does not do so, then a spinal or hip bath would need to be taken.

THE RELIEF OF PAIN

Pain is caused by heat due to the pressure of fermenting foreign matter upon the nerves. This pressure is relieved in a natural way by cooling off the excess of heat and by improving the blood-circulation.

Where the pain is not of an obstinate or persistent kind it is easily relieved by gushing with *cold* water as explained before, or by a cooling wet bandage. The bandage should be made just so thick and extensive as to keep down the heat that causes the pain. In severe cases like scorpion stings an extensive bandage, covering a considerable part of the portion or limb affected, is needful to give relief. Enemas may also help. If the pain reappears the bandage may be gushed again or wetted with cold water. Until the pain is fully and finally cured, the bandage must be kept on, or renewed from time to time. In case the pain is serious or persistent, some general treatment, such as a full or a local steam-bath or a sun-bath, or a hot foot-bath, or an immersion-bath in sufficiently warm or hot water as desired, followed by a *series* of spinal baths or trunk-baths, will be necessary, and *fasting* should be strictly observed till the pain ceases, or at least till it becomes bearable, and strict diet should be observed until the cure is complete. In many cases cooling baths may suffice, without steam-baths or the like. *Warmth* should be applied to the adjacent parts also, or to the body as a whole, and not to the sick part alone; the latter can be better helped indirectly through the healthier parts. Enemas may also be taken as often as needful to cleanse the bowel thoroughly; for a bowel encumbered with stagnating stools is likely to be one of the chief causes of the pain.

When there is a hurt caused by a severe blow, as with a hammer, pressure must at once be applied and maintained for some time, either by the hand or by immediately tying a bandage—whether wet or dry—with enough pressure to prevent the rush of blood to the injured part. If this is not done at once, not only will the pain become severer and last a long time, but a swelling will gather at the site of injury, which will prove intractable. But after 15 or 30 minutes, when the pain had subsided, the bandage must be untied and then a wet bandage must be tied with only the minimum pressure and covering a sufficient extent of the surface, which will serve to prevent the pain from returning.

In some rare cases it may happen that relief is not attained by these methods. In such cases, relief may be attained by a steam-bath or a hot bath of sufficient duration, and then lying in bed well wrapped up till the pain disappears: this is recommended only in cases of unavoidable necessity, where other methods have been tried in vain. After the pain has become bearable a cooling bath should be taken.

THE ENEMA, ITS USE AND ABUSE

The suggestion that what is in the bowel is not in the body has once before been noticed and briefly criticised. Here we give a useful analogy to show whatever is in the bowel, or anywhere in the food-canal, is inside the body, not outside. Suppose a stranger enters into a fortified city, being admitted by the guards at one of the gates. He makes his way with difficulty through the crowded streets, is held up at different points, and after reaching another gate is either not allowed to get out or is allowed to do so after being detained for some time. During his long passage through the city, was the man inside the fort or outside?

The object of that writer in advancing this stupid notion was to condemn the use of the enema. An objection raised to the enema is that it tends to become a habit. This objection is absurd as against the *non-violent* enema that *we* advocate. The author in his own case began to use the enema with only a small fraction of the quantity of water that was recommended in the books of that time, and instinctively reduced it gradually till at last he was using less than ten ounces. And this was done almost daily for about six years. Meanwhile the bowel was steadily recovering its natural tone and its 'peristaltic' motion, as it is called, due to all the hygienic measures that had been adopted. But the author was unaware of this slow but steady improvement. It came to be noticed because for a number of days continuously there was a distinct desire to go to the latrine, so that the enema was not taken. Only then was the daily enema omitted. The same has been the experience of every one that has been treated or has treated himself according to our system of hygiene.

We consider the bowel to be an *eliminating* organ on the same level of importance as the skin, the kidneys or the lungs. If this function be allowed to fall into arrears, it is certainly not good for the general health, nor for that of the nervous system. But we do not teach that it is sufficient to use the enema to restore bowel-health. We say that the sufferer must take to the practice of the *whole* of hygiene as taught here, especially the eating of an abundance of positive foods in strict accordance with the law of Vital Economy, together with occasional fasting whenever it is proper. If any follower finds that he can get on without the enema, he is not asked to use it; the choice whether to use it or not is left to *him*. The following detailed instructions are given for followers.

THE TONIC ENEMA

The object of this method is not to clear out the whole bowel, which ought not to be done often, but only the end-part of it. As a rule, moderately cold water* should be used. The quantity should not be more than a pint (20 ounces), and it should be retained for five to ten minutes, or until the water becomes warm. In course of time the amount of water should be reduced little by little until only 8 ounces are found sufficient. We assure the reader that this enema, far from imposing on the patient an enema-habit, has the effect, if taken daily, of giving tone to the bowels, and enabling him to dispense with all artificial aid in time.

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* Only plain water should be used. No soap nor castor oil should be used for any kind of enema. If preferred, filtered lime juice may be added.

It helps to cure the internal heat and dryness of the internal surface of the bowel, which is the cause of chronic constipation. The patient should lie down on his right side and bring the buttocks near the wall, bending the legs to the right. Or he may lie down on his back, with his legs bent at the knees, and move close to the wall; he may also raise up his legs so as to rest them on the wall. The can of the enema must be placed at such a height on the wall, that the nozzle or end of the tube is a little lower than the anus in the position taken. The enema tube need not be more than than three feet in length. The patient can help the passing in of the water by breathing out and keeping the lungs empty. Reciting aloud of verses or the like would be a great help to this. If there be pain from obstruction of the stools inside, the water may be shut off for a few seconds and then opened again. Obstruction may also be due to the blocking of the nozzle by foecal matter entering into it; in that case the nozzle must be taken out, cleaned and inserted again. Retention of the water is helped by massaging the abdomen with wet hands. The patient may practise retaining the water by first using smaller amounts of water and gradually increasing it. The enema can be taken *after* the regular daily movement of the bowel, so as to bring out the remnants of stools that may be in the bowel. It may be repeated 2 or 3 times—until the bowel is fully cleared—at intervals.

THE RETAINED ENEMA

After the bowel has been cleared out anyhow, a half-pint of cold water may be taken and retained till it is wholly absorbed. This is a good thing to do regularly. Lime juice may be added to the water for this enema.

THE COMBINED ENEMA

This is most suitable for delicate patients, or for sufferers from destructive diseases, whether in seed-form or patent, and for beginners. Two enemas are taken one after another; the first enema is as hot as the patient likes; the second enema is *cold*; both together should not exceed one pint. The hot water will first loosen the hard masses of stools sticking to the inside of the bowel, and then the cold water will follow it, and allay the heat and tone up the nerves. The whole of the water thus introduced should be passed in one motion after some retention.

In a severe case of asthma where the patient was almost unable to breathe, a warm enema of one pint was given, without effect; another enema of four ounces of warm water, which was given, also proved ineffective. A third enema of 4 or 5 ounces of *cold* water caused the bowel to move, which gave the patient immediate relief. In this case the warm water, it seems, paralysed the bowel, but the cold water restored the boweltone and thus enabled it to do its work efficiently.

In another case a grandson of the author complained of severe pain in the ear. An enema was given to relieve the bowel. At once the pain in the ear ceased. The fact was, the boy had greatly overloaded his stomach, eating twice consecutively, and the pressure of the gas of indigestion acted on the ear-drum through the eustachian tube. The bowel-clearance relieved this gas-pressure, and so the pain was relieved.

THE HOT ENEMA

In emergencies, as for pain in the belly due to blocking of the bowel, so that gases produced by fermentation are retained and cannot be passed, it is best to begin the treatment with a hot enema of about two pints or more so as to fill out the whole of the bowel. If need be, two or more such enemas may be taken, the first one being of one pint of water, and the second one of two or more pints. This must not be done daily, but only when absolutely necessary.

THE ANAL BATH

This is an excellent way of cooling the nerves which control the passing of stools, and may be used by all sufferers from constipation who do not care to use the enema. The patient takes a little cold water in a vessel, and lifting a little of it in his hand, he dashes it well upon the *anus*, the opening of the bowel, and then rubs the surrounding surfaces well, to and fro, with the hand ; and this is done again and again, using the cold water as described, for a few minutes. As a rule, 1 or 2 minutes will suffice. Then he pushes the finger into the opening and draws it out, repeatedly, cooling the finger every time with cold water. This may be done for a minute or even less. If he now waits with his mind cool and at ease, and without straining on the bowel, it will soon begin to move of its own accord. In some cases the finger may be dipped in castor oil or sesame oil (Til) and inserted inside to lubricate it. Some people may also need to assist the bowel by drawing out with the finger the dry and hard lumps of stool which are at the bottom and which would be difficult for the bowels to move out. If this is done the rest of the stools will come out easily. Such hardening of stools is due to a chronic heat of the anal region, which would take some weeks or months of Nature-Cure to be removed. People having this chronic heat would do well to take the Combined Enema twice a day, morning and evening.

THE OIL-CLYSTER

In some difficult cases of constipation it may become needful to use this method of helping the enema. Pure sesame oil or other sattvic oil should be injected by the anus—about an ounce or two—and retained. The best time to take it is about 2 or 3 hours before sunrise. The next morning an enema should be taken. It may happen that the stools come down to the anus and there spread out, due to straining, so that they cannot be passed; if that be so the finger should be used to dislodge the mass; but this is not likely to occur more than once.

THE UTERINE DOUCHE

This is just like an enema given through the vagina for removing filthy stuff from the womb, using the longer, somewhat curved-end tube instead of the rectal tube. This is useful in puerperal fever where there may be pieces of the placenta which happens to be retained inside the womb.

XVII. Universal Medicines*

"Nature-Cure is good......but only for chronic troubles. But for relief from troubles, one will have to resort to allopathy or some other drug system"; such is the opinion of the masses and the classes. Only a fortunate few, who have had experience of the hygienic methods of Nature, know the falsity of this statement.

A sedative ointment, pill or injection only apparently relieves pain, because their action is just to benumb the part or whole of the nervous system which communicates the sense of pain to the brain. They do not remove the cause of the pain.

The complaint stated at the outset against Nature-Cure is made because we have no specifics. But this does not prevent us from using universals. Specifics are to be used for only specified purposes; but universals are aids to health in all cases. The wonder of it is that they are applicable in both acute and chronic troubles, internal or external. Also, they are both food in health and medicine in sickness.

Inflammations with swellings and ulcers in the mouth, in the alimentary canal or anywhere in the body have been completely relieved by drinking dilute juice of ash-gourd (ash-pumpkin, **कूष्माण्डम्**, **पेठा**, பூசணிக்காய்) daily in the morning on an empty stomach and avoiding food of all sorts for about three hours afterwards. Other vegetable juices also may prove helpful.

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* This was contributed by Sri L. Ganesa Sarma.

There are Nature-Curists who advise against the use of tamarind, but suggest the lemon as a substitute. But how is it better than the tamarind, which is also a fruit? The juice of the lemon is a stronger acid than that of the tamarind. The place the lemon takes instead of tamarind is in the preparation of the South Indian sambhar, rasam, chutney, etc. All these are used to eat rice or iddali with, which are all starchy preparations. Starch and acid are a bad combination. The only point in favour of the lemon is that it is fresh. There is also the assertion that the end-product of digestion of the lemon is alkaline and hence beneficial, for which there is no sufficient proof; acid needs to be neutralised by alkalis.

I once had jaundice (much before the jaundice epidemic in Delhi). I had no hunger. I had a strong inclination to take lemons. Ordinarily, I could take only very dilute juice. But then I desired to suck the whole fruit. Even a knife was not used for cutting it open. I took as many fruits at a time as I felt inclined to take. But I did so only once in the day. The number of fruits so taken in a day were about six or seven full grown fruits. For five days I did so attending to my office work also. I used to take sun bath and an enema every day. I felt weak on the sixth day. On the seventh day I felt stronger again. I looked at myself in the mirror and saw that the yellow colour in the eyes had fully disappeared. Then I lost the desire for sucking the lemons. I took vegetable soup and gradually came back to normal diet.

Here, in this case of jaundice, lemons proved helpful. It is also useful in relieving sluggish liver. But when lemon juice is taken, addition of sugar or salt will either nullify or reduce its beneficial effect according as the quantity of the additive. Therefore use lemon independently—without sugar or salt and not as a relish for taking starchy foods.

Premature grey hair, heaviness of head or dullness of brain have all been relieved by the use of the Indian gooseberry (phyllanthus emblica, आमलकम्, आमला, நெல்லிக்காய்). The raw fruit is crushed and applied over the head, and allowed to dry while basking in the sun and a full bath is taken afterwards. In one case of premature grey hair, cocoanut oil in which the raw fruits cut into small pieces were put and placed in the sun was used. The oil was not used for the first fifteen days. The vessel containing the oil was a wide mouthed non-coloured glass jar. The hair turned perfectly black in about six months.

I have already recorded, in The Life Natural, cases of grass-cure. They can be regarded as chronic cases. I had no chance of trying it for acute troubles then. One day, an assistant of mine, who was given to constant chewing of betel leaves and nuts with calcium hydroxide, had severe pain in his teeth and wanted leave to go home. His front teeth had lost the gums between them and were standing aloof. As a result of severe pain he was actually weeping like a child. It was noticed that a tooth in the region of pain was shaking. He wanted me to permit him to go home. I wanted him to wait for five munutes to see if I could relieve him. Meanwhile, I asked him to gather some grass, wash and chew it. He was advised to chew it by the side where he had no pain, send the juice produced to that side where he had pain and gargle it there. He was told that he might spit it or swallow it after a minute or two. He was told to repeat it a number of times. After five minutes I told him that he might go home. But he smiled and said, he had no need to. Another gentleman whose molar tooth was shaking had relief in a week by chewing grass before lunch. He took no breakfast. Recently a lady had her teeth scraped and chiselled by a dentist for cleaning them of the hardened tartar. On the night after the third sitting she had a sort of pain with a burning and shrinking feeling. I was her guest then. I was seeing her suffer; but I preferred to remain silent. She was gargling with salt solution. But it failed to relieve her. She could think of nothing else, because the dentist had advised only that as a remedy for any possible trouble. At last I suggested to her to chew grass which she did and magical was the relief. It had neutralised the over-acidity there was and gave her relief, giving Nature time to set it right internally by the practice by Vital Economy.

Because these and other sattvic herbs are useful in all forms of ill-health and can be used even by healthy people for bettering their health, they are not specifics, but universals. And in these days of foods being insufficiently positive, due to the very free use of artificial fertilisers by growers of vegetables, these aids to health are more necessary now than ever before.

Without these aids the follower who takes to the hygienic way may, in very many cases, be disappointed and discouraged. We consider these as supplements to the food eaten, not as mere medicines.

The art of hygienic cure of diseases is to be judged by its success in restoring health, not by mere theories. Hygiene—we believe—is for Man, not Man for Hygiene. It is for the follower to decide for himself what would be good for his own individual needs. The only caution we should prescribe is that only herbs which can serve as food or part of food are proper to use as aids to the radical cure of disease, not poisonous ones.

As explained before, only mild-tastting, *Sattvic* herbs are universals; and these may be used as such, even though some of them may also seem to be useful as if they were specifics for particular conditions.

This chapter should be read as a continuation of the fifth chapter, where the fivefold Food-Medicine theory is explained.

XVIII. Varieties of Encumbrance

We have seen that the names and forms of disease—which alone are looked at by allopathic medicos—are misleading, serving only to conceal the substratum of the disease-form, namely the health-level of the patient. In hygiene it is the patient that is treated, not his disease. Different patients, having apparently the the same disease as medically diagnosed, are not equally curable. Some may be curable with great ease, others curable with difficulty, and a few may be incurable. And this difference is due to the difference in their encumbrances. Those that are lightly encumbered are easily curable, while those that are heavily encumbered are curable with difficulty, or are incurable. Hence it becomes necessary, or at least useful, to diagnose the encumbrances. We are indebted to the great pioneer, Louis Kuhne, for a knowledge of these varieties of encumbrances and of the signs by which they are diagnosed. Kuhne called it the Science of Facial Expression.

Knowledge of the encumbrances also enables us to estimate the length of time needed in each individual case, for reaching a radical cure, which is the recovery of health. Also by knowing the encumbrances we can recognise disease in its latent stage, so that we need not wait for the disease to manifest itself in a patent form in order to deal with it; the patient can at once start on a process of health-recovery by adopting the hygienic measures taught here.

Encumbrances are of four kinds, according to the side encumbered; thus we have encumbrances of the front or back, or either of the two sides, right or left. All these are of three stages of seriousness, as light, medium or advanced. Thus we have at least twelve varieties of encumbrances.

The first stage of encumbrance is manifest by increase of bulk. The medium stage is shown by tension. In the advanced stage there is thinness of the body, due to the destruction and replacement of live tissue-cells by the foreign matter, with a tendency to emaciation.

Front encumbrance is verified by the deformity of the curved line that begins below the ear and merges in the chin. Back encumbrance causes a disappearance of the line of demarcation between the back of the head and the nape of the neck. Back encumbrance is also to be inferred by a lessening of the convexity of the back of the head, or by a curvature of the back, with the shoulders bent forward. Side encumbrances cause a deformity of the neck on the affected side and also a difficulty in turning the head to that side; in advanced side-encumbrance the sufferer cannot turn his head to the affected side without turning the whole body.

In the early stage and in encumbrances of the front and right sides as a rule only acute diseases arise. Advanced left and back encumbrances are at the root of chronic diseases. Back encumbrance affects the brain and the nervous system and is hence the worst. The pictures given in this book will help the reader to recognise these encumbrances by the signs here described. As to advanced back encumbrance, perhaps the best

ENCUMBRANCES

Illustrative Pictures taken from Louis Kuhne's

'Science of Facial Expression'

Page 344a *NORMAL FIGURES*

Forehead: Smooth, no adipose cushion
Eyes: Large and free
Nose: Well-formed
Face: Oval, clear line of demarcation below the ear
Neck: Round, normal length
Legs: Strait, muscular, clear line of demarcation at thighs

Page 344b *Left:* Normal Figure

Right Top: Front and Side Encumbrance

Head: Size normal
Mouth: Open
Face: Too lean, line of demarcation absent
Neck: Covered with large lumps, line of demarcation at nape normal

Right Bottom: Normal Figure

Represents the person shown in the figure above after 2½ years of treatment

Page 344c *Top left* Back and Side Encumbrance

Head Too large, especially at back
Forehead: Cushioned, too broad
Neck: Too thick, no line of demarcation at nape. striking enlargement at side

Top right: Back encumbrance

Not so pronounced as the other

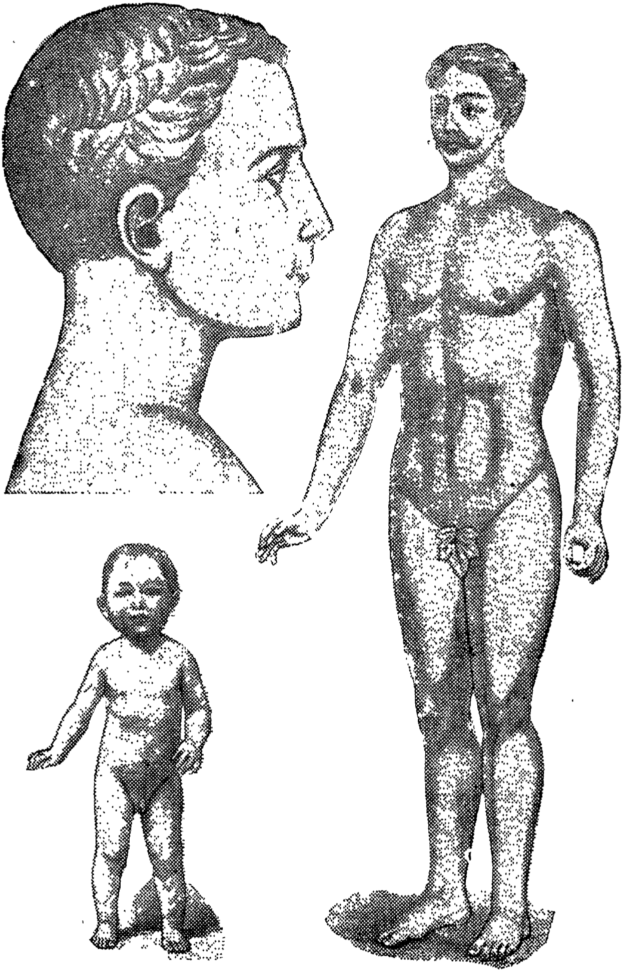
Bottom left: Front Encumbrance

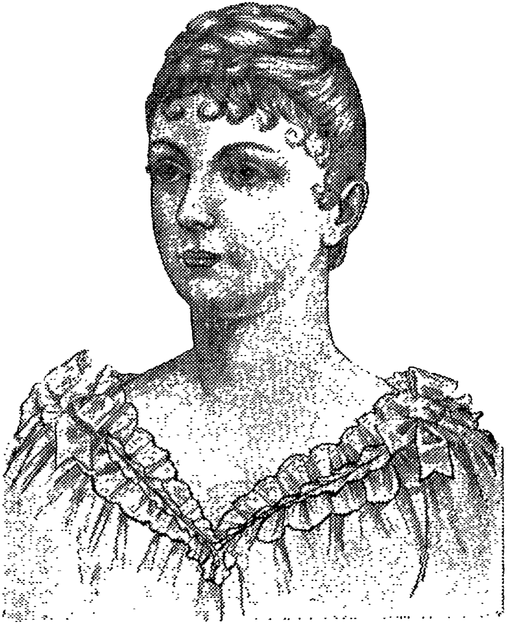
Forehead: Bald on top, no adipose cushion
Eyes: Dull
Mouth: Lower lip swollen whole month too much forward
Chin: Enlarged and receding
Face: Line of demarcation far behind the ear, lower half of the face too full
Neck: Much enlarged in front line of demarcation of nape normal

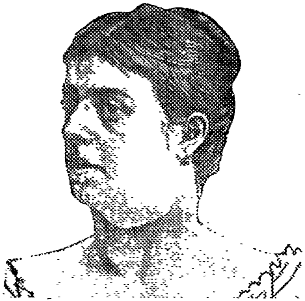
no back encumbrance

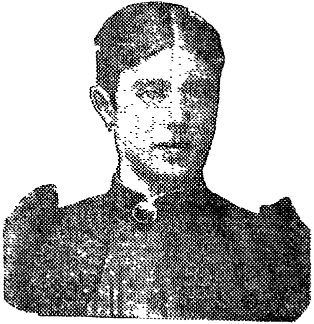
Bottom right: Front and side Encumbrance (Scrofulous Child)

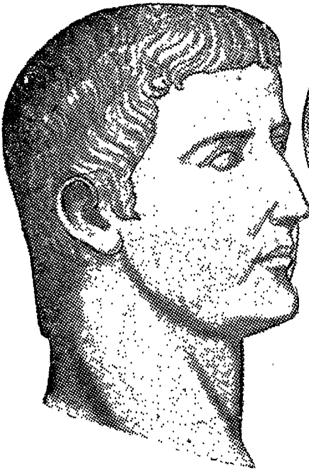
Head: Too large
Eyes: Not quite normal
Face: Nearly square, no line of demarcation
Neck Too short and too thick

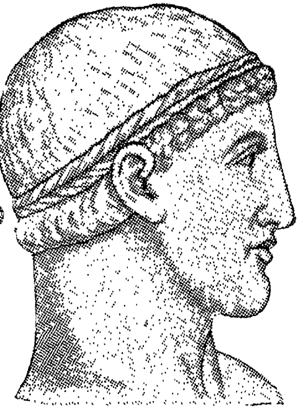


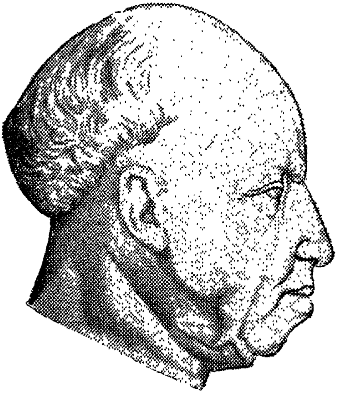


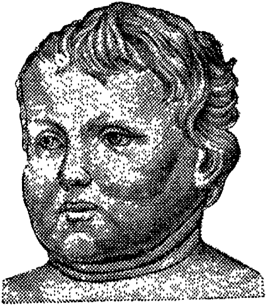












example may be the statue of Dupleix, the man who tried to establish a French empire in our country, which stands facing the seashore and very near to it, in Pondichery. It must be looked at from the north or south, so as to obtain a profile view.

It may be noted that foreign matter obeys the law of gravity and thus tends to occupy the side that is lowest in sleeping.

According to the severity of the encumbrances the time needed for cure becomes longer. And there is no sense in seeking to reach a cure in a hurry. A real cure is a radical cure, which can come only by reduction of the encumbrances. Chronic and destructive cases need quite a long course of treatment. There is no sense in calling Nature-Cure 'slow' on that account, because there is no other means of attaining a *real* cure in such cases. The treatment can be shortened by judicious fasting, according to the hints given before; without fasting the cure may take any time up to twelve years, or may not come at all. Treatment must be neither too much, nor too little, but just what is suitable to the patient's condition at the time. Excessive treatment would exhaust the patient's vital power and thus may kill, instead of curing him.

Let it be noted however that even in a very slow case the patient will be having *some* improvement from time to time, so that he would be able to get on. He must be content with that and not be impatient.

Diseases become complicated and difficult or even incurable, due to the presence of two or more encumbrances, all in the advanced stage. But even the incurable may be benefited, so that they get on through life with a degree of comfort, freedom from suffering and fitness for work.

There is also the problem of *staying* cured. This means that the patient must not go back to those old ways of life, by which he became a victim of ill-health. He must ever after live as strictly as possible according to the laws of Health.

A word about the Ayurvedic theory of the three doshas or defects. We take no note of them in our practice. These doshas—which are called 'wind,' 'bile' and 'phlegm,'—are possible only in an encumbered body when vital power is low. With Vital Economy and positive food we reach a cure of all diseases, and nothing else is needed. Our methods are based on the Unity of Disease, and our success proves the unimportance of the these three doshas.

Among the deformities due to encumbrance with foreign matter the most common, and perhaps therefore the least regarded, is the pot-belly. An excess of fat deposits is one of the causes. Another cause is the retention of arrears of stools of a great many days, whereby the bowel is distended and weighted down, so that the middle part of it, the transverse colon, falls down, and comes to occupy a position at the navel-level. The truth about constipation is given in full in '*Constipation, Dyspepsia and Consumption*' Apart from restoring bowel-health, the Sarv*a*ng*a*sana and exercises lying head downwards on a slanting board would be useful for reducing this deformity, along with the practice of Vital Economy and Vegetarianism.

XIX. The Author's Own Cure

How the author came to the Natural Way and how he became convinced of the truth of the basic principles on which this system is based should prove of interest to the reader, because in this case nearly the lowest possible level of health had been reached before he abandoned allopathy and took to the new way.

The author was born about the end of 1879. He began life with a rather heavy inheritance of ill-health. Constipation, piles, anal fistula, dyspepsia and their associates, such as neuroses, had been in the ancestry. As a baby he was plump and heavy, which was, contrary to the popular and medical opinion, a sign of latent ill-health. Dr. Page has rightly said: 'A lean and lank infancy is the Law of Nature for animals and plants,' and there need be no doubt that man is an animal in this, as in many other respects.

The upbringing too was unnatural. At that time foreign fashions were coming into vogue in the middle classes. Coffee had become the regular morning drink. Later the eating of a cereal breakfast also became the vogue. Also children were given sweet biscuits made of refined flour and a variety of other sweets along with the usual meals. In addition the growing boy grew to like eating plain sugar or sugar candy, and sometimes ate a mixture of sugar and ghee, an indigestible combination. The morning breakfast consisted of rice and curds, which had to be eaten even when there was no hunger at all. Rice formed the greater part of the meals, vegetables being considered unnecessary.

Nature tried her best to safeguard health by the usual children's diseases, which were all suppressed by allopathic drugs, so that the seeds of disease accumulated and health declined. At the age of 13 ulcerations of the mouth began to appear; each time it lasted a month or two; these were painful, and made eating difficult. Yet food was religiously taken, so that the trouble became chronic, though with intervals in between.

Constipation had been present from the beginning, which indicated a degree of indigestion tending to become dyspepsia. These two were a vicious circle, each aggravating the other, and so both grew worse and worse. The habit of excessive reading, chiefly of novels, helped to aggravate the background of ill-health; due to insufficient and unrefreshing sleep, the indigestion worsened and weakness increased, so that exercise became difficult. In the 15th year of life spermatorrhea appeared, which was considered a serious condition. Doctors suggested exercise and more nutritious—negative—food, which in a few weeks increased the weakness,—so that exercise had to be stopped,—and worsened the digestion.

In 1899 the author read in a book that coffee was bad for health. So he gave it up, but took in its place sweetened boiled milk, which was even worse, as it was indigestible, and prevented hunger for the first meal of the day. The appetite became abnormal, strongly appetising foods being craved, a sure sign of impending neurasthenic dyspepsia.

Fever-crises began to occur repeatedly in the succeeding years, which were rudely suppressed, with the result that dyspepsia and chronic constipation became manifest, involving the nervous system also. The growing weakness made the resumption of the coffee habit irresistible.

In 1903 the author came across a sensible doctor, who plainly told him that his case was medically incurable, but that it could be cured by following the system of Louis Kuhne; and he gave the details of that system also. But the patient's state of mind made it impossible for him to get a clear idea of the methods of that system. In a very short time the good doctor's advice was clean forgotten. For ten more years the author continued to believe in the teaching of allopathy, that food was the source of vitality. On this point even Louis Kuhne fails to give the right teaching. It was only by reading Dr. Dewey's books that the author came to know that food, being a tax on vitality, cannot be the source of it.

Many times resort was had to the use of predigested foods for giving rest to the digestive organs, so that they might recuperate and become normal; but each time it failed. The last effort was made in 1912, when the experiment was kept up for a month; during the month the condition seemed to be good; but when regular eating was resumed the digestive organs were found to be in the same condition as before.

In 1910 a painful eczema began and lasted for about six months in all. A vast amount of poisonous drugs were applied without any effect. At last an

Ayurvedic preparation of sulphur was used which suppressed the elimination. The skin of the affected legs became blackened and shiny, due to the destruction of the sweat-pores. (This remained till 1934, when a crisis of skin-health on that part restored most of the affected skin surface to normality). This suppression of the eczema affected the nervous system so that neurasthenia became superadded to the dyspepsia, and the general health fell to the lowest possible level. The ability to withstand the heat and cold of the atmosphere was lost. There were other afflictions, such as a chronic cough which greatly reduced sleep.

But the worst part of the ill-health was that the mind became affected. Spells of melancholy and despair were frequent and they prevailed most of the time. Sleep was disturbed by frightful nightmares. Thoughts of suicide also began to haunt the mind, so that it was necessary to give a wide berth to wells in lonely places and to railway lines when trains were heard coming. The memory and the power of attention also failed, and there was a deep aversion for and inability to work. The mental faculties failed utterly. There was only one hope, namely hope of release by death, and brooding on death in a lonely place outside the town became a regular habit.

The doctors said that there was no disease, that it was only imaginary, and all that the patient had to do was to imagine that he was well, and he would be well. This they said because this was a challenge to their prestige. They sought to defend it by putting the blame on the patient. The disease was real, because it was due to the toxic filth encumbering the brain, the nervous system and the body as a whole.

In February of 1913 somebody suggested to the author that Louis Kuhne's system might be given a trial. A copy of his '*New Science of Healing*' was obtained, and also a prescription from an experienced advocate of that system. The book proved to be a revelation; it explained that diseases were due to the accumulation of morbific matter, and could be cured only by natural, hygienic measures, not by medication, that medication only worsened health. But the book conveyed no message of hope for the author.

In his book Kuhne had explained that not all patients could expect to be fully cured, that some might be incurable, due to severe encumbrances in the third and last stage, where emaciation had set in. But on one thing there was no hesitation; allopathy was seen to be what it really is, a stupid and deadly quackery, and hence the author made up his mind to give it up. As to following the new system he did not know whether he would be able to adhere to it and practise it strictly. But he thought that so long as life endured, something would have to be done. And he decided that if at all he did anything, it should be on natural lines. Also he wished to see for himself by trial whether the system was based on truth, so that he might be able to tell others, in case he was benefited. He however did not *expect* a cure, or even any improvement.

It happened that the diet prescribed by the expert who was consulted was a very great improvement on that of the past, and was nearly as good as what the author would consider proper now in the light of his present knowledge; for only one meal a day was prescribed, and it consisted of nearly equal parts of vegetables and rice, the former being conservatively cooked, exactly as taught in this book. Also baths, a hip-bath and a sitz-bath, were to be taken daily and a steam-bath once a week, followed by a hip-bath. In due course, the steam-bath was replaced by warm immersion baths or sun-baths and the sitz-bath by the Spinal Bath.

By the loving kindness of an excellent friend, Sri L. Shame Gowda of Bangalore, the author had a chance of reading other books, especially those of Dr. Dewey, which set him on the quest of the fundamental truth that underlies the practical rules about when and how to eat and how not to eat, which led to the discovery of the basic law of Vital Economy. Also in the course of years the author was providentially led to recognise the guiding principle of the choice of food, whereby foods were judged, not according to their nutriment-value, but according to their health-value, as explained before. Thus it happened that in the course of four decades the system as designed by the author came to be in many respects different from those of other authors.

A few crises of health occurred at different times, which were got over by an approach to fasting. One of them occurred in the first decade of the new mode of life, which was got over by living on tender-cocoanut water alone, followed by a regime of two light meals for six months, each consisting of two bananas and about 8 ounces of fresh, raw milk. There was a more serious crisis in 1932, in which, after a fortnight of reduced eating, a fast of 35 days was gone through, as stated before. During the fast there was not only much prostration and discomfort, but the good effects were not equal to expectation, and this led, as explained before, to a reconsideration of the practical side of fasting. A strange thing was that at the end of the fast the bowel was found to be encumbered with big masses of arrears of stools, though enemas had been taken before.

Another crisis was of the skin-health. The drug-depositis on the left leg, due to the poisonous ointments applied for the eczema, were eliminated, though with a remnant at one place, by an acute and painful inflammation of the skin surface on that leg. The burning pain that prevailed had to be relieved by prolonged immersion in very cold water. But the crisis subsided after a week or more and the skin on that leg became healthy again, the pores of the skin-surface being reformed.

In 1944 or before it was noticed that cataract of the left eye had been formed, and was in the process of formation in the right eye also. In 1945 the problem became urgent. The author felt that drastic measures.—which alone would prove effective—might bring out latent disease-taints, which might prove serious. There were also arrears of work needing to be attended to. At last the author decided to get the cataract removed by operation, if the surgeon would agree to operate and then leave the author free to treat himself as he pleased.

Actually a surgeon agreed to these terms and, one after the other, both eyes were operated. The surgical injuries were healed by the use of very cold wet bandages alone; and the eyesight was thus restored sufficiently to allow work to be done.

Now in his 77th year of age (in July 1956) the author is still in the enjoyment of fairly good health and fitness for his special work. This is in great measure due to the author's preference for the Middle Path recommended by the Git*a*ch*a*rya and by the Lord Gautama Buddha. This is in harmony with our guiding principle, namely Non-Violence. This, it is hoped, will appeal to Indians as being the most sensible, as compared to the extremism of some fanatics who seem not to know that *The Life Natural* is for man, not the other way, as explained before. Also we are convinced that the success achieved in this case were due to the author assuming freedom to strike out his own path, instead of being constrained to follow the ruling authorities, who do not agree among themselves. This had led us to the conviction that it is far better for each follower to seek to be, as far as possible, his own doctor, subject to guidance from God alone.

The reader can see for himself from this case that faith in allopathy was the chief stumbling block, a cause of almost complete loss of health, and that redemption came by renouncing that faith and taking refuge at the Feet of God.

XX. Nature Versus the Medico

In this chapter a few select examples will be given to show the extreme contrast there is between allopathy and hygienic science. The first case to be given was one of 'puerperal fever (fever after child-birth), which is, in itself, a simple illness, not in the least dangerous to life. The father of the patient gave the narative of the case in a graphic style in 1947 in the Life Natural. The following is a condensed version of it.

PUERPERAL FEVER

Sri F. G. Natesa Aiyar, of Woraiyur (Tiruchirappalli), had a fairly healthy daughter, 20 years old who became pregnant. The delivery was effected by medical violence and a tear had been caused thereby inside the womb. Soon fever developed and did not yield to the treatment even of the most reputed doctors. One lady-doctor who examined the patient said that the tear was due to bad handling; *the child had been forced out prematurely and in a hurry.* Another lady-doctor extracted some 'uncleared placenta' from the womb. But the fever continued to rage; the poor girl suffered intensely. Costly injections were prescribed and given. Later pneumonia developed, and on the 31st day the temperature fell to near the normal, not that she was cured, but because her vitality had been exhausted. In two more days she died.

The grandchild, who survived the mother, in her seventh month got a soft swelling near the chest, and was put under the care of the famous surgeon, Dr. Rangachari of Madras. After a week the surgeon performed a 'successful' operation, but the child followed her mother on the very next day. About that time a daughter of this child's wet nurse was delivered of a child wo died immediately after birth. There was the same puerperal fever. Of course she had no costly doctors nor up-to-date 'scientific' care; she was almost starved and of course had neither drugs nor injections, but survived. Thus was fulfilled what was said in an old Sanskrit verse, "He that is uncared for, but divinely protected, survives; but he that is destined to die, does so, though very well cared for."

Another case of puerperal fever which ended fatally, due to allopathic violence, occurred sometime in the second decade of the present century. The fever was not by any means serious at first. The patient was given milk at very short intervals, and there was the usual drugging. When due to this violence the head became hot, *ice* was applied on the head. Within nine days the patient died. The patient was young and healthy and would have survived if treated non-violently.

In another case the fever had begun before the child was born. The birth occurred easily, but due to failure to fast during the fever the temperature rose and the fever continued for a week, under the care of the author. There was a very near approach to fasting, and of course no drugging. Suitable methods of water-cure, steam-baths, wet bandages, hip-baths and drinking of water. There were some passing symptoms, such as cough and some loose motions, and for some of these some water-cure was given. The womb at one time began to expel blood and pus; to cleanse that cavity it was daily irrigated with warm water. This non-violent aid enabled the elimination to proceed as it should, and before the ninth day the illness had subsided, so that she could have her purificatory bath on the next day as required by custom. We can confidently assert that if these and other acute illnesses be treated hygienically they would be easily cured, instead of ending fatally.

RENAL COLIC

Sri Natesa Aiyar had himself suffered many times from 'Renal Colic,' which means the formation of stones in the kidney or the urinary bladder. The medicos could give only 'sedatives,' which are nervine poisons. Somehow the trouble ceased of itself after 3 days. Five years later the same trouble occurred. Morphia injections were given without easing the pain. Later chloroform was administered which producd a sleeplike state. By taking only liquid food he got through, passing a stone of the size of a crystal of common salt. The trouble recurred many times at intervals until 1938, when he had the last attack. This was treated by the author, by placing him on tender cocoanut water and making him take hip-baths and spinal baths in hot and cold water alternately and resting in bed. Some simple herbal juice also was given. The trouble was more severe this time. But from the fifth day onwards the stones disintegrated and passed in small pieces; and in a week the recovery was completed. Vital Economy and positive, medicinal feeding accomplished what medicos could not do.

The following account given by Srimati Tripurasundari Venkatraman, a daughter of Natesa Aiyar is here reproduced from *The Life Natural*, Vol 1V, No. 2.

DOCTORS' TRILEMMA

"About 3 years ago after the birth of a child, I suffered from loose motions. Medical treatment for it only made me worse and worse, adding new and more chronic symptoms to the old ones. These were bloodlessness, difficulty in breathing, faintness, a tendency to vomit, bloated belly and a feeling of heaviness in the belly. I went to several doctors one after another. Each one of them gave different medicines, tonics and injections, but all alike prescribed impossibly heavy rations of very rich and nourishing foods—milk, eggs, and tonics,—without paying any regard to the fact that my digestive organs were getting weaker and weaker. Of these doctors the last two were the most popular ones in Madras and were esteemed the most intelligent of all. The last but one was a lady doctor and she prescribed injections of liver extract, marmite, injections of calcium, Glucose D, tonics, eggs, and highly nourishing foods. The symptoms did not subside but grew worse. Now my belly became bloated, with a continual inclination to vomit, which only resulted in a sound in the throat, but never in actual vomiting. I went to the lady doctor and she said that I was lacking in acid and she prescribed a medicine for the same. But there was not even some relief. I went to her again and complained that her medicine had not helped me at all. She insulted me that I was only imagining and that I was really alright, because, she said, she had cured me with so many medicines. I protested but she persisted and hence I came away with rage in my heart against her and the treatment so far followed. As I knew nothing better, I went to another doctor who is considered to be the best of all in Madras, with great hopes, almost in a spirit of reverence as when going to a temple. He only prescribed some patent medicines. They did me no good at all. Then I returned to Trichinopoly and took some mild treatment by way of helping digestion with mixtures but no other medicines. All this time I was suffering from sleeplessness and later on my sleep in the night began to be disturbed often by nightmares and thus my condition was actual hell. Then my father suggested the Spinal Bath; but I could not even think of that, as the very thought of cold water made me shiver. But it occurred to me that I should come to a decision only after studying the text book, Practical Nature-Cure which, fortunately, my father had. On reading it I was fully convinced that my pitiable condition was wholly due to the fact that the doctors did not know their business and that instead of curing me they had brought me to an almost incurable stage. Then I began to treat myself according to suggestions given in the book. I used to go without food till some time after noon and then feeling some little hunger I used to take very light food such as vegetable soup or fruit juice. I also basked in the sun and also did some moderate walking. I also took spinal baths, hip-baths and packs according to my inclinations. I did all this without any fuss and without telling anybody. Steadily my condition improved and strength came and I was able to move about though I had not been bed-ridden all this time. In a short time, that is, after a few weeks, I became normal and I decided to stick to Nature always. I took charge of the health of my children and was always successful so that it was never necessary for my husband to bring in a doctor.

" However I was not able to convert my husband for a long time. His health was not a good one. Recently he became sick and he consulted three different doctors and each one of them diagnosed his case differently. One said he was having tuberculosis for which he was advised to treat himself with calcium and other drugs. Another said he was suffering from rheumatism. The third doctor diagnosed his case as septic tonsils and wanted to operate for it. So he did not know whose advice he was to take and so he was in a trilemma. There was a family council and my father tried to persuade him to try Nature-Cure. But he would not be persuaded. I was in such despair that I involuntarily said: "This is the beginning of the end" and walked out. This had a softening effect upon my husband who came to me and asked me what I meant. I really did not remember what I had said and then he told me. I answered that it was true. But he said he did not believe in Nature-Cure. Then I begged him to postpone the medical treatment for a week and meantime give a trial to Nature. He agreed. And by simply lightening his diet and with enemas and baths he got some relief in 3 days, which convinced him that he could afford to give further trial to Nature. Within 15 days he was so much better that all the three fears that the doctors had put into him were expelled. Thus is illustrated the truth of the Gita teaching: 'Even a little of this Right Conduct delivers us from great fear' *Fear and danger to life are dispelled the very moment we take to Nature-Cure.*

"It was about this time that we received news about these classes that were to be held. My husband wanted me to attend and learn all I could. I said there was no necessity for it, because I had the book and could at any time consult the author. But he insisted that I must attend the classes and become thorough with the Science and so I came. I shall tell you in two short sentences the moral of all this. Doctors take the fee but never cure. Nature cures but never takes a fee. So Nature must be our doctor."

ULCER OF THE STOMACH

The author's wife was subject to this deadly disease, which was coming punctually within six months of the birth of a child. The first time it was very serious; there was great suffering after eating, which ceased only after the food was vomited; in the course of a few weeks the state of the patient became alarming; there was a general swelling all over, and bloodlessness on the skin; at this stage the disease was suppressed by the use of an allopathic mixture containing bismuth salicylate and other poisons. It was even then anticipated that the disease would return, and so a copy of the prescription was obtained and preserved. The patient recovered for the time being; but her health was distinctly lowered, and she remained an invalid for long after; there was no trouble after the birth of the second child, who died within eight days; thereafter the disease appeared regularly after each confinement, until the year 1913; on the earlier occasions the same mixture was employed. Later a patent medicine known as Hewlet's mixture was used; each time the disease was more quickly suppressed, with a still further lowering of health, so that life became a regular martyrdom. After the birth of the fifth child, late Kamesvar, there were *two* spells of the disease, the first of these came in 1912, and was suppressed as before; the second one came as a result of hip-baths taken once a day in the after-noon for the sake of health, but without any change in diet; the disease having been only suppressed, it was thus easily brought out. The state of the patient was now very alarming; she became pale, and her cheeks, belly, hands and feet became swollen with fluid; but it was resolved that she should be radically cured this time by natural methods; steam-baths every other day, and two daily hip-baths were given; the diet was cut down to plainly cooked vegetables and rice,—the same as the author's own diet at the time,—and there was only one meal a day; sauces and other *appetising* items were excluded. The swellings went away; the appetite became less, but the food was not vomited; there was steady improvement; in the course of a month the appetite and digestion became normal. It will be noted that the danger to life was averted as soon as the right treatment was begun. Two more children were given birth to after this without any return of the disease.

The general health of the patient became considerably improved, owing to the strict observance of druglessness in the family.

SEVERE NERVOUS FAILURE

A gentleman in middle age suddenly lost control over his legs. The doctors were quite unable to help him. At last his legs became so bad that he had to keep in bed; his general health also declined rapidly; finally the nerves controlling the passing of urine became sick, so that he had to get the urine emptied out with a catheter each time. At this stage he was placed under the author's care.

The diet was reduced to the water in which vegetables were boiled. He was also given hot immersion baths for the legs and waist; the bath was changed slowly to a cold one after half an hour; this had the effect of loosening the obstruction and letting out the urine. The general health improved slowly; the diet was then changed to boiled vegetables. At the end of a year or more he was greatly improved and was able to get up and walk with the aid of a stick. He rejoined as an engineer and retired after due expiry of service.

TYPHOID

The following case is very instructive because the patient had two illnesses, the first of which was treated medically, and the second naturally. The details were supplied by a friend,* who was himself the person responsible for the natural treatment. The patient was a boy of 19. He suffered from typhoid, and was treated medically and was fed strictly on orthodox lines. That is to say, he took coffee, ovaltine and gruel, each of these containing as much milk as possible. In all he was taking between half and five-eighths of a Madras measure† of milk. He was also given oranges. In spite of all this heavy feeding he was not even able to lift his head. From the 14th day the food was increased by the addition of an egg a day, as the doctors thought that it might lessen the weakness. It did not do so. On the 24th day the temperature came down to normal. But the convalescence was prolonged and difficult and there was no recovery. The whole treatment was mistaken.

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*Sri T. S. Visvanatha Pillai of Madras

†A Madras measure would be equal to about three pounds.

On the 34th day he was still weak and could not stand even by taking hold of the iron-bar in the door. But he was made to take a solid meal of rice and a sauce of dal and tamarind spiced with chillies (capsicum). The fever was driven in and the health-level was therefore decidedly low. Six months after this socalled recovery the fever came on again. This time the patient was allowed to fast. He was given water alone. Though the illness itself lasted for 21 days this time, yet on account of the fasting, the patient was not at all so weak as he was in the previous illness, when he was fed heavily. He was able to move about and go out to answer Nature's calls without any help. When the temperature came to normal he was given the lightest but most positive diet, namely the juice of raw vegetables, for three days. Thereafter for another week or so, cocoanut water or brand-decoction was also given. He steadily gained strength and within a week after breaking the fast he walked three miles at a stretch. Another notable feature of this natural cure was this. Before the first illness, and during the interval between two illnesses, his sense of taste was so abnormal, that he could not relish any saltless diet and simple dishes like steamed vegetables flavoured with only cocoanut-scrapings. His eyesight also—which had been defective before— became quite normal. That is, he had been previously unable to read small type, such are used in the books of logarithmic tables, without bringing the book close to his eyes and holding a pencil to indicate the position of the portion to be read. After the Natural cure he was able to read such books holding them at the normal distance and with ease. A great many similar instances of the evils of feeding can be given.

COMA AND FEVER

The patient in this case was a relative of the author. She had suffered from consumption in her girlhood; a non-violent course of Nature-Cure cured her; but her diet after this cure was not as it ought to have been; the patient was weak and delicate; the father had then been warned that a crisis of an acute kind might arise about the time of her being sent to her husband's home. This actually happened; the crisis began with a cough; the husband's family hated Nature-Cure; injections were given; the cough was suppressed. After some time she was taken home by her father for a short stay, and there she fell ill again.

At first it was a violent *internal* fever, called coma, in which she behaved like a sleep-walker, but more violently; there was an utter restlessness with hallucinations; later on the fever partly came out and she became bedridden; her condition was considered to be very serious by the allopathic doctors who saw her; it was diagnosed as typhoid; at the time when the author saw her, a new doctor had been brought to see her and prescribe; he said that *for four days nothing could be done*, except giving food; meanwhile the internal inflammations would run their course—favourable or otherwise.

At this stage the author assumed charge of the case and gave her a continuous cooling wet cloth application over the front and sides of the trunk; this was supplemented by wet cloth packs over the forehead and eyes; in half an hour the brain and nerves were relieved from the heat and the patient slept. For a few days no food was given. but only later on when the patient was better she demanded food; but only the *whole* juice of oranges, or thin soup of boiled vegetables was given. Doctors usually order milk, barley, gruel, ovaltine and other stuff, which would only feed the disease; these things were strictly forbidden. Trunk-baths or packs in bed were given; but hot foot-baths were sometimes used along with the cooling baths; enemas were also given; the patient had plenty of fresh cold air. In a few days eruptions came out on the abdomen; if these had failed to appear there would have been danger to life; and there is little chance of the eruptions being fully brought out unless the treatment be according to Nature. There was a vigorous elimination of foreign matter, at first by a free and ample flow of urine, and later on by sweating also; it is noteworthy that in allopathic treatment elimination is poor and hence the illness becomes fatal. At one time the temperature fell to below the normal, but there was no danger. In about ten days there was complete recovery; and thereafter the diet was gradually altered, until the patient was able to take conservatively cooked vegetables. The patient is now alive and well. In this case also, in spite of the constitutional weaknesses that were present, the seriousness of the disease was at once lessened by Nature-Cure.

The reader can compare with this the following case.

About the year 1928, a friend of the author fell ill of fever; he was of middle age, of robust health, and absolutely free from evil habits; he was temperate in eating and otherwise; above all, he was of a very noble character; there was no reason at all why he should die a premature death, except that *his doctor was an allopath*; it cannot be said that the doctor was incompetent; on the other hand he had had ample experience, and was greatly esteemed. The patient was dosed and fed, and fed and dosed; the doctor would not let the poor stomach rest for even a few minutes. The illness dragged on for months and was driven *into* the vital organs. The patient never recovered health. The nerve-destroying poisons, such as quinine, on which the unhappy man had been fed all these weary months had crippled his vitality and his nervous system; after an unsuccessful convalescence he got a relapse; the same course of treatment was repeated, with the result that there appeared a fatal complication, dropsy. In due course it was known among his friends that the good man was dying. The author went to see him for the last time; he was then unconscious; but when he opened his eyes and saw the author he unburdened himself of his regret that he had committed a great mistake in not following Nature-Cure; he said that because he did not do so, he was dying. Cases like this are by no means rare.

DOCTOR-MADE JAUNDICE

The patient was a boy four years old. He had been treated allopathically for typhoid fever; after a month of a tedious and dangerous tug-of-war between the doctor on the one hand and the fever on the other, the latter was driven in; but there it worked serious constitutional changes for the worse; among the noticeable results were jaundice and a serious failure of elimination by the kidneys; the urine became very scanty and was of the colour of blood, the skin had become dry and perspiration was retained; thus there was great danger to life, and it is reasonable to lay the blame on the doctor who *sought to do good with evil means*. At this stage the author took up the case. The diet was strictly limited to cocoanut-water. Frequent wet cloth applications were given to disperse the internal heat. At night the fever returned and after a profuse perspiration left for good. The jaundice then began to disperse; sun-baths and wet cloth applications were given daily for a few days more till there was a real cure. In this case the fever, which had been *driven in* by the well-meaning allopath, was brought to the surface again by Nature-Cure, and elimination through all the natural channels was thus made possible. There are innumerable instances just like this one, to show that fever, when it is driven in, is bad for health and even dangerous to life; Nature-Cure *reverses* this process almost instantly; from the moment of its commencement there is an assurance of life and health, because the elimination of foreign matter begins at once; this reduces the pressure of this matter upon the nervous system little by little, and assures that there shall be no further increase of this pressure. *Hence the notion that Nature's beneficence is too slow to avert danger in acute disease is clearly an illusion.* If treatment had continued to be allopathic, the elimination of foreign matter would have been obstructed, and death would have been the result; it was fortunate that in this case the allopath retired from the case *in time*; if he had retired from the field at least a fortnight earlier, the patient would not have been brought to this extremity.

Another instructive case of an after-effect of treatment cured naturally is the following. A one-year-old child was treated for dysentery by the Chief Medical Officer of Pudukkottai about the year 1933. The child became anaemic and weak; he lost all his playfulness and sat listless and dull. Tea of fresh orange peel, sweetened with honey, was given about six times a day. No food except mother's milk was permitted. In a few weeks he became his normal self again; the boy is still alive. These after-effects are strictly chronic diseases, where they are not destructive.

A case of Chronic Rheumatism of 14 years' standing was cured naturally. The patient*, a teacher in the local college, got rheumatic pain in his fingerjoints, when he was about 25 years old. Medical treatment, off and on, with deadly drugs, such as salicylate of soda, injections of iodine and so on worsened his condition and made the disease chronic. Ayurvedic medicine was also given a trial without any good result. He got disgusted and lost faith in 'medicine.' He came to Nature-Cure after reading the current edition of the P. N. C. He remained on an exclusive diet of raw and conservatively cooked vegetables for a month, taking daily a steam-bath and two hip-baths. Later he lived on a reformed diet of hand-milled rice, vegetables, fruits and some raw milk, reducing the use of appetisers to a minimum. This gave him great relief. His pain became less and less and he was able to attend to his usual work. Before Nature-Cure bathing in cold water was unthinkable; but this was changed after this course and he was able to take cold baths any number of times daily without evil effects. There was weakness only in the beginning, but he gained strength later and felt more vigorous and able to work than ever before. He stays cured, because he has been more or less strictly a follower of the Life Natural.

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*Sri V. K. Rajagopala Ayyar, now in his 59th year.

EFFECTS OF DRUGGING FOR MALARIA

The following is the reproduction of an article by Mr. V. Ramaswamy Ayyar from the Life Natural, Vol. IV, No. 2.

> "For over 13 years I had been living in a hill station 7500 feet above sealevel and the natural conditions prevailing there helped me greatly in keeping average health.
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> "Three years ago I was transferred to a station in the plains and had an attack of a very severe form of malaria. I got shivering and cold while in office at about 11 a. m. and was sitting there with great difficulty till 2 p. m., when I was compelled to leave it. I was given quinine mixtures for about 10 days and then my fever abated. I got the same fever again next year about the same time. The treatment was repeated and again the fever disappeared. The fever came a third time last September and I was given 3 atebrin injections followed by quinine mixture in an arsenic preparation. I took 20 grains a day for a period of over 2 months. By this time I had enlargement of the

spleen, the digestion deteriorated and there was severe pain in the lower abdomen 2 or 3 hours after taking food. I was gradually going down in health. My eyesight was getting worse and worse. I was becoming somewhat short of hearing with loss of memory and slight sound in the ears. This was becoming so very patent that it came very near to affecting my job. I also developed hernia.

"I was advised by my father-in-law Mr. F. G. Natesa Aiyar to take to Nature-Cure. Honestly I was not very enthusiastic. I had supposed that Nature-Cure was good only to a limited extent for simple diseases, but in complicated diseases, I thought, Nature-Cure would have little effect. Anyhow I decided to give it a trial.

"After coming to Pudukkottai I had a very severe pain in the abdomen. At once I was put on restricted diet and occasional fasting with cooling and sun baths. As a result of the treatment I now feel a different man. Within a few days of the treatment I threw away my hernia-belt. My hearing has improved and there is no sound in the ears. My eyesight has also improved. I can read without glasses though I use them for distant vision. The pain in the abdomen came twice after the treatment but I am free from that now. My memory is getting better.

"I am convinced that all my troubles were due to excessively heavy dosing with quinine amounting to nearly 1000 grains in the last illness and to the lack of restriction in diet. I owe my recovery to the occasional fasts, whenever conditions were acute, and the very low diet that I was asked to take. Every time the enema and the baths give prompt relief. Hence I am able to confirm the teaching that Nature is the only Healing Power there is and that drugs and Nature work is opposite directions."

XXI Acute Disease

We have seen before that diseases of the first stage in Disease-Progression, which are called acute diseases, are themselves the *cure* of disease in its latent state, which is only defective health. They are efforts of Life, guided by Nature, to reduce the existing encumbrances of toxic filth. Because they arise when the encumbrances are light and vitality abundant, therefore life makes *vigorous* efforts, through these diseases, to restore health and for this reason they are called acute diseases. Hence, generally speaking, in such cases all that is needed would be to let the disease take its own course, taking care not to do anything to obstruct the process of health-recovery, which the disease is.

But in civilised life of the present day this would not be a safe policy to follow, for civilisation and the medical profession have so corrupted the sources of life, that most children are born with a heavy inheritance of disease with weakness and organic defects of vital and other organs, which makes purely acute diseases exceedingly rare. That is, all acute diseases of today have a background of chronic ill-health, which greatly complicates the problem of health-recovery. In a few cases there is a background of disease of the third stage, destructive disease, in seed-form, so that sufficient attention to the principle of Non-Violence will be necessary in regulating the process of cure and ensuring a real, radical cure. Simple fevers, which were far from uncommon during the boyhood of the author, have now given place to subacute fevers, such as typhoid, pneumonia, influenza, malaria and so on, and new varieties are originating every few years. In regard to many of these it has been said by competent witnesses that they are not natural, but iatrogenic, in the sense that an ordinary fever of no real seriousness is aggravated by medical malpractice and thereby assumes one of these forms. Among fevers the more serious ones are the intermittent ones, which go into latency and come out again in patent form at intervals, so that they are called periodical fevers; these partake of the nature of chronic disease, and hence the natural cure needs to be aided by the hygienic measures described before, among which fasting is the most important. It may be said that even such complicated illnesses will be disarmed of their alarming features and would cure themselves much sooner than by allopathy, if the Natural Way be followed.

The follower must understand that acute diseases are by themselves short-lived; they would not last long if they be not maltreated. This means that there should be no effort to suppress them by drug-poisons and that feeding should not be resorted to unless there is hunger and demand for food. As a rule in an acute disease the patient has no hunger; he is also, as a rule, averse to food; this is because Nature withdraws the vital power from the digestive organs and utilises it for eliminating the encumbering foreign matter. In purely acute illnesses fasting should be the rule till the illness abates. In subacute cases there need be only an approach to fasting for one to three weeks, by which time the background of chronic ill-health will be cleared away; after this, light but highly positive food-medicine should be given in restricted amounts.

Air and sunlight should be freely and abundantly availed of. The patient must be kept where pure air and sunlight will be available. If the patient be weak, then sun-baths should be given so as to augment the vital force. In some serious cases it would be proper and necessary to place the patient in the open sunshine for nearly the whole day, morning, forenoon, afternoon and evening, excluding the midday hours when the sun is too warm or hot. Exposure to the hot sunshine, when necessary, may be done by covering the patient with slightly wet cloths, or green banana leaf.

Among the water-cure methods the spinal bath is the most useful and necessary of all. Weak patients would be benefited by taking this bath simultaneously with a hot foot-bath, and in the cold season the blanket may be used for preserving bodily warmth as shown before. The same procedures can be followed in taking the hip-bath. For bed-ridden patients packs and bandages will be suitable. Also for helping bowel-movements enemas are proper and in some cases may be absolutely necessary, as pointed out before.

During fasting herbal juice—about a teaspoon or two—may be given, diluted in water. This may be continued afterwards also.

Methods necessary for relief from painful conditions should also be made use of as described before.

FEVER

Among acute illnesses fever stands foremost, because it is most conducive to a rise in the health-level, if naturally treated. Fevers are either simple or complicated. Typhoid, pneumonia and the like are of the latter sort. Simple fever yields to fasting on water alone, and care in breaking the fast, as described in the chapter on fasting, and will ensure better health. But spinal baths or hip-baths will be helpful, and may be taken with benefit.

Fevers complicated with latent defects of health, such as typhoid, to which medicos give special names, can all be treated on the same lines. These are mostly intermittent and periodical; that is, they are alternately patent and latent. The great mistake usually committed is to give substantial food on the days when the fever goes into latency; for this is the way to prolong the fever and lead up to some serious chronic disease. Fasting must be observed continuously in these fevers, both when the fever is patent, and when the fever becomes latent. If the patient wants food only dilute fruit juice, vegetable soup, or tender-cocoanut water may be given sparingly; that is, there must be an *approach* to fasting, and the food given must be positive. After the fever subsides, the same diet must be continued; but more of the food may be given, according to the hints on breaking the fast; later, limited rations of cooked vegetables or salads may be given. The Water-Cure given must be adapted to the patient's powers of reaction, as explained before. Baths will be suitable in some cases, and packs in others.

In some cases the fever remains partly or wholly internal, so that the fever-heat is unequally mainfested in different parts of the body. In such cases the fever needs to be brought out and enabled to pervade the whole body. For this purpose, the trunk-pack or other packs will be useful. Also warm or hot baths or the coma bath will be useful. Once the fever is brought out, the care of it is easy. As stated before the coma bath, or the combination bath is convenient and sufficient for children. The same is good where there is coma or delirium.

As to other acute diseases the same measures will be useful, adjusted according to the patient's constitution and powers of reaction. The following examples are given to enable followers to become familiar with the modes of care. He must however understand that practically the same methods are to be used also for forms of acute disease that are not illustrated here. It is not possible in a single book to deal separately with each particular disease, which after all differ only in name and symptoms. All acute diseases can be got through with the aid of the fivefold natural medicine described already in the fifth chapter.

TYPHOID FEVER

The patient in this case was a very lean girl, about seven years old. She had been treated allopathically for a week; the brain had become hot and *coma* had set in; the doctor could not assure recovery. Nature-Cure was begun with the *coma-bath* described in a preceding chapter. By this the brain was relieved and the danger to life was averted. This bath had to be repeated twice a day in order to save the brain from the heat. The allopathic remedy is ice, as the reader may know; but ice is a violent remedy, and it is altogether wrong to apply it to the head which is not the source of the heat; this heat arises from below, from the trunk, and it is here that Nature's cooling methods, which are not violent ones, should be applied. Once, a steam-bath was given to relieve head-ache. Hip-baths or trunk packs, or wet applications would have been useful, but were not applied in the beginning; later on the last method was used to regulate the fever. Eruptions came out on the abdomen—a sign of typhoid when it takes its natural, beneficent course; to these wet earth was applied. At the end of ten days the temperature fell down rapidly to 95° F.; it rose again in a day, but then it was a milder fever; now wet cloth applications were used; this was the first time this method was thought of and used by the author. The fever left in a few more days. There was almost absolute fasting throughout. The patient recovered steadily. There were no after-effects. This case was treated about the year 1916; the patient is still living.

PNEUMONIA

The patient had been treated for simple fever by an allopath and after a few days her condition was found to be very serious; it was suspected to be typhoid or pneumonia. She was lean and weak; but the danger was from a very great inequality of the bodily heat; there was more heat in the trunk, especially in the chest and very little in the feet and the hands; this abnormal heat paralysed the chief eliminative organs, the kidneys;

there was also no sleep at all. A warm trunk-bath simultaneously with a hot foot bath, followed by a cooling bath—cold water being added to the water in the tub for this purpose—gave much relief; the patient was put into bed duly wrapped up, and at once went to sleep. This bath was repeated twice or thrice a day. The first effect was to release the kidneys for their work. Later on, the bowels also began to act; in fact they became very active afterwards, to compensate for their former inaction; they came down to their normal later on without any special treatment. Packs and wet cloth applications on the trunk were also freely used; the latter was used chiefly to relieve restlessness during sleep. The diet was restricted to juicy fruits; the patient ought to have been made to fast absolutely; but far from being content with the diet allowed, she seems to have stealthily eaten forbidden food—rice with tamarind sauce—once or twice, when she was somewhat better; this was not known at the time; but there were set-backs on this account. On the whole the illness lasted eight days; she would have recovered in five days if she had fasted. The diet was fairly strictly regulated during the reconstruction period, which we call convalescence; at first raw milk was given twice a day, and juicy fruits at other times; after a few days wholewheat roti and cocoanut-flavoured, conservatively cooked vegetables were allowed.

This course of dieting was in accordance with the author's ideas at the time and should not be taken as a model to be followed in other cases. The general principles of dieting and the mode of applying them will be given later.

Another case of pneumonia, of a baby, was cured in three days by means of exposure of the face to the cold air in the open, and by combination baths.

DIARRHOEA WITH LATENT FEVER

A three year old girl had loose motions. She was treated with sun-baths and wet-cloth packs; the diet was confined to cocoanut-water. The motions stopped after twelve hours, giving place to fever; this lasted for sometime and then stopped. The next day hip-baths were given. Thereafter the child recovered perfectly. In this case the fever was at first *latent*; it was brought out and cured naturally, and thus a perfect cure was reached. If in this case Nature-Cure had not been followed, this internal fever would have been bottled up, and serious consequences would have followed. Generally all acute illnesses are very simple and free from danger at first; but as the first trial is uniformly given to allopathy, they often become aggravated, as has been the case in some of the instances given above; here there was no such aggravation, though there was internal fever present. In this case we see also that the fever that came as a curative crisis served as a stepping-stone to the final cure.

LATENT FEVER

A little baby had become unconscious: the breathing had become hard, naturally the father became seriously alarmed: he sent for the author in the hope that Nature-Cure would save the child. It was found that the trouble was latent fever which was chiefly in the head and lungs. Coma-baths were given many times, with the result that the fever was brought out in acute form; the baby became conscious and began to breathe normally. There was no more any danger to life. The further treatment was very simple. The patient recovered perfectly. Fever, which is honest and confessed, and therefore a friend to life and health, is usually changed into latent fever by drugging. How can drugging ever change latent fever into a healthy, outward one?

In another such case the cure was reached by simple basking in the sunlight, doses of cold water, and fasting; the fever which then came was cured by sun-baths followed by stimulating wet packs, with fasting. After the fever was cured, low and vitalising diet, chiefly cocoanut water, was given. Cough appeared later on, and fasting was begun again, with drinks of lime juice water, and the phlegm was dislodged by this means. If there had been no fasting, the phlegm would not have been brought out so soon, and the cough would have persisted for an indefinite time. The patient had always been extremely weak, with very poor digestion and nervous complications. The illness was cured in ten days.

MALARIAL FEVER

There are numerous forms of fever, each of which has got a special (allopathic) name: according to doctors and their loyal followers they are all enemies to health and life. Influenza, pneumonia, typhoid, dengue and malaria are some of them. It may be known to the reader that malaria is never really cured, though quinine is plentifully eaten by the victim as if it were food; the fever is suppresed; but the foreign matter gets into the liver and spleen and the nerves; it disorganises the bowel and corrupts the blood; this is the course of malaria so long as allopathy claims and retains the allegiance of the patient.

But it is not right to assume that malaria or any other acute disease is in its own nature evil. We have seen how typhoid and pneumonia become quite tame and friendly under Nature. Influenza-cases have also been found to be likewise. We shall now see how malaria can be shorn of its terrors and cured once for all leaving no after-effects, nor further history of any kind.

Once the author's eldest son fell ill of malaria at Madras and the author was sent for. The diet was completely stopped at once; the author had, by this time, come to realise the dangerousness of even light dieting in acute disease, especially in fever. This principle had originally not been clearly understood at first; more will be said about it in the story of a small-pox cure, which will come later on. *Fresh* hot water, or cold water with a little lime-juice added, was given as often as possible; also the cooling pack bath, to disperse the internal heat and relieve the pressure on the kidneys and bowel. The patient had been having frequent loose movements of the bowel, and he had also sometimes pain in the belly; but these symptoms were relieved in one day. Then he was taken by rail to Pondichery where the family was then living, and there the fasting and bath treatment was continued. Whenever the pain returned, it was relieved by gushing alternately with hot and cold water. There was a perfect cure in less than a week. Enemas were not necessary in this case because the bowel was already doing its share of the healing by elimination. Of course this case was so easy, because there had been no drug-treatment in the beginning, and the patient was and is of a fairly good constitution.

Sri Ramanapadananda, a disciple of Bhagavan Maharshi Ramana, was one of the victims of malaria during an epidemic in Colombo. He was at once given quinine mixture and he was able to leave Colombo for Madras. The fever continued and he was dosed with quinine for a week. The fever stopped and he was considered to have been cured. Then he went to Tiruvannamalai where again he got an attack of malaria. He was again given the usual quinine doses for about a week and he was again 'cured'. With this suppressed malaria he came to Pudukkottai where he had a relapse. This time it was very virulent and he was tired of these repeated attacks. Sri Kamesvara Sarma treated him in the drugless and natural way. He was given hot water-foot-baths to relieve him of shivering and pain in the joints. He was allowed to drink water freely, with a little lime juice added, to quench his thirst. He was also given a tea made of orange skins and bilva leaves for internal use. Otherwise he fasted. This he continued for about five days. The fever did not appear at the same hour every day and its virulence also gradually decreased. After the fever completely left him he was given *whole* orange juice once a day. Then as he gained muscular strength, his food was slowly and cautiously increased. Later on he was given vegetable soup, vegetable pongal* etc. In about a week he was able to assimilate with profit one full meal a day. After the cure of this attack his general health was much improved He had greater strength and keener hunger than before. Some of his old chronic complaints also had left him. Also he did not suffer from any of the after-effects which are the inevitable consequences of drug-treatment in such cases.

Malaria takes its rise in a filthy bowel; it is *not* the work of an inimical germ brought by a mosquito, though the poison of its sting is certainly foreign matter, the addition of which to the human blood is not wholesome. Malaria is probably hastened by breathing air heavily tainted with the impure gases exhaled by the earth in some places after the rains. The disease can always be washed out of the body by faithfully following Nature by fasting, bathing, basking, and always breathing the pure air of the open; there will then be no disorganisation of the vital organs, nor corruption of the blood, which is inevitable when the disease is treated allopathically. Those that think that malaria cannot be cured naturally, but requires dosing with quinine, seem to have formed this opinion by their ignorance of the truth that in fever fasting must be continued throughout the illness however long it might last, and that fasting for a few days is not enough.

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* Pongal is similar to *Kichdi*. It is made with rice and vegetables, and flavoured with cocoanut scrapings.

Non-specific herbal medicine, such as was given in this case, will be helpful during the fever and the subsequent convalescence. The fasting must continue until the bowels are cleared of their burden of old accumulated stools, which alone is the real means of a radical cure of malaria. That drug-treated malaria returns again and again and ruins not only the digestive organs, but even the nervous system, has been proved again and again by the numerous letters received by the author and from accounts given by the students attending the annual Summer Training Classes as well as those who come to the Sanatorium as patients. Dr. Lindlahr also, in one of his books, quotes passages from medical books to show that quinine is a nervine poison, which lowers the health-level in a variety of ways.

BRONCHIAL FEVER

A little child at Devakotai was sick with inflammed air passages and fever; there was great difficulty in breathing, from the passages being blocked with phlegm. The patient was carried out into the open, so that she might breathe the cold air; after a time she was brought home and given a combination bath. There was some approach to fasting; it would have been the right thing if the fast had been made absolute. Each time the treatment did much good, but the elimination was handicapped by the food; there was a cure in four days; but this was not perfect, as it would have been if there had been an absolute fast.

LOW FEVER

A child had fever of a dangerous kind; it was low, and that meant that there were constitutional defects;

the head was large and growth had been imperfect. Chiefly by an absolute fast kept up for three days and a half, a perfect cure was reached. This case was treated under the author's supervision in Rangoon.

In the case of a granddaughter under one year the illness began as a partly internal fever chiefly affecting the brain. The seriousness of the condition was not taken notice of and so fasting was not followed properly in the beginning. Hence the fever persisted and so fasting was prescribed. But the child had been given cocoanut water and there was slight improvement apparently; but feeding was soon started again, the baby being given the breast often,—the baby having an unnatural and violent appetite. The result was that the fever became wholly internal and centered in the brain and nervous system. When I became aware of the situation absolute fasting was restarted and the sunlight and mild wet pack applications tried. The fever did not reappear and so the child died within three days. This is narrated here, to show the serious nature of internal fever.

Subsequently in the case of the eldest daughter of Kamesvara Sarma the condition started in a very similar manner. Absolute fasting was observed throughout the illness. Mild packs and sun bathing were done. The fever remained internal for seven days and then came out and brought out a skin eruption of an acute type. This was a sign that the internal fever was being cured and so life was no longer in danger. These eruptions varied in intensity from time to time, at times being more acute and afterwards becoming milder alternately.

But each time the acute phase became less and less violent and in this way health was restored and the disease was cured. This crisis lasted for about 10 months. During this long crisis growth was suspended and some people began to urge the use of calcium either in the allopathic or Nature-Cure way through special herbal foods. The father replied that because the vital power was otherwise engaged it was decided that such measures would be unreasonable and so no such thing was done; but when the internal cleaning had been finished the arrears of growth were made up for within the astonishingly short period of 3 months.

PERIODICAL FEVERS

Where there are latent defects of health, the fever is not continuous, but comes and goes and comes again regularly according to a programme of its own; it is possible therefore in such cases to know beforehand the precise hour of its return; in such cases the fever comes every alternate day; and *if the patient takes nourishing food on the feverless days then the fever keeps up its regularity, and there is no end to it except in a severe breakdown of health.* In one case the patient was taking his usual meals on the days when he was free of fever, and he had been getting fever every alternate day for six months, when the case was noticed by the author; what became of him afterwards was not known. The author has treated many cases of periodical fever; in each case the regularity of the onset of fever was broken and by this the fever was cured in a few weeks. The fever remains *latent* in the intervals, and hence *fasting should be the rule throughout the illness,* if the

the patient does not want to be ill for an indefinitely long time. The treatment should be the same as for simple and continuous fevers.

It must be confessed that in current Nature-Cure literature the necessity for continuous fasting in periodical fevers is not clearly mentioned and for this reason the author himself was misled at first and came to realise the mistake only later on by considering the poor results of the nonfasting method. The author realised later that the return of the fever at regular intervals had something to do with the feeding and thereafter he laid down for himself the *Rule of Continuous Fasting.* It may be noted that even light diet such as fruit juice given when there is no fever definitely prolongs the illness. *If fruit juice be given at all, it should be well diluted.*

In a case of periodical fever that the author supervised in his own place, the fever was coming regularly every alternate day at a particular hour. There was some danger to life, because the patient was not a robust one. At first, hoping that the fever might not last long, fruit juice or tender cocoanut water was permitted on the feverless days. But it was soon found that the fever was likely to persist for some weeks at least; then absolute fasting was ordered. Hot water as well as cold water, with a *little* lime juice, was freely and frequently given. This produced a change in the hour at which the fever appeared; it now began to appear somewhat sooner each time than it did on the last preceding occasion. It also began to last for a shorter time each time. In this way the course of the fever became spent within two weeks from the change of plan. In all the fever had lasted for only three weeks. If the fever had continued longer, the patient's life might have been in danger. As it was, on the last day of the fever, the patient had not only the fever of that turn but in addition the fever of the next turn; thus the illness came to an end within the margin of safety. The effect of uninterrupted fasting in such cases is to break the *regularity* of the onset of fever; this regularity is the element of danger in such fevers; it means that if it be not altered, the tendency of the fever will be to go on recurring regularly until the patient's health is ruined. This untoward result can be prevented only by breaking the regularity, which can be done only by uninterrupted fasting throughout the illness and for at least two days afterwards, and by so regulating the diet after the cure that there may not be a relapse. Thus is proved the correctness of the statement, लङ्घनं परमौषधम्, which means that *Fasting is the Supreme Medicine.* If in any case of a periodical fever the patient has to be given food on the days when the fever is latent, then *diluted* fruit juice or thin vegetable soup made from nonstarchy vegetables may be given.

SMALL-POX

In 1922 a brother of the author, who had been initiated into the water-cure, lost a child about four years old by small-pox; the news of this came as a shock and a surprise to the author; he then believed that water-cure was enough to ensure safety to life; and water-cure must have been observed in that case. From this time the author began to think over this case to find out how life can be secured from danger in small-pox. At last light came. Small-pox is a form of acute disease, and one of the severest; that means that all the available vital power would be commandeered for the elimination of foreign matter through the skin in the form of pocks or pustules containing pus; if enough pustules were formed so as to bring out all the foreign matter, leaving nothing inside to cause peril to the vital organs, there would be no danger; if any part of the pus was retained, so that it bored holes in the bowel, there *would* be danger, and this danger would be increased if the bowel got heated and blocked up. *The bowel is sure to be heated, disabled and blocked up, if food is given*; and the more persistent the feeding, the more certain will be these complications. *Thus the Rule of Safety in small-pox, as in all acute disease generally, is fasting.* Presumably the little darling was unwittingly done to death by being stuffed with fresh milk and fruits as often as he could be made to take them. Later on this was verified; the bereaved father acknowledged that the little one actually begged to be allowed to fast; but the people that had the care of him would not let him. The author resolved that this shall not occur again in any case of his in the future; and it so happened, that the next case of small-pox came in his own family, and it was a test-case for fasting, as we shall see.

Ramachandra the youngest of the family was about three years old when he got small-pox and it was in a more virulent form of that disease, namely *confluent* small-pox; in this the eruptions are so close and numerous, that the pocks all run together and form *sheets* of pus. This kind of small-pox is said to be of a fatal tendency. Hence it was a test-case; the recovery of this patient from this illness is the strongest possible proof that fasting is a life-saver even in the worst cases of small-pox.

It was well understood in the family already that in fever the rule of fasting ought to be strictly followed. So the child was allowed to fast during the initial fever period, namely five days. Cold water, with a trace of lime juice, was given often, but nothing else by the mouth; wet packs were also given sometimes. When it was seen to be a case of small-pox the author specially warned his wife against giving any food, as it was sure to endanger life. The patient on his part was quite content to fast; he did not now like to have lime juice in his drinking water, so this was omitted; in this way he fasted for five days more; meanwhile the disease went on to its crisis; anxious nights were passed, because the case was exceptionally severe; during the critical days fortunately the bowel was active and much old stool was passed; this ensured the complete bringing out of all the pus into eruptions on the skin, and life was saved; the disease abated on the morning of the eleventh day, and on that day the child demanded cocoanut water; it was given once; the next day he wanted buttermilk—sweet curd, watered and churned—and this was given once; the next day he called for fresh milk and a little of it was given; as usual in the family, it was raw milk; the next day he wanted rice milk, which was given only once. Thus he slowly and steadily recovered. There is reason to believe that this clearance of foreign matter has done him a great deal of good; it worked off a great part of his inheritance of disease.

This boy in his fourth year understood the law of cure so well that he gave a neat reply to a neighbour; the latter once saw him bathing too long at the tap, and sought to frighten him, saying that he would get fever if he bathed thus recklessly; the little boy retorted at once: "Let fever come! I shall fast it out! I shall also drink water and take enemas and baths."

It is recommended that oil should be smeared on the skin to allay the itching sensation which is often very persistent in small-pox and causes the patient to scratch himself resulting in permanent pock-marks or scars on the face and the rest of the body.

COLIC

One of the author's sons had colic—pain in the belly—with vomiting and diarrhoea; it was very easily cured by spinal baths, wet packs as in fever, steam baths and achamana; no food was given, till there was perfect cure of the pain; the treatment was given incessantly and vigorously.

In another case of very severe pain, a single enema of about one pint of hot water, which brought out a lot of stools, gave instant relief.

Colic when treated with drugs leads to chronic constipation and other forms of serious constitutional disease. Drugs are mostly aimed at numbing the nerves and nerve centres by which the sufferer feels the pain. Pain is one of the many ways in which Nature calls out for a fast. To stifle the voice of Nature is not right. The drugs used for so stifling the pain are of course poisons; and from them arises more disease and worse.

HEAD-ACHE

There was a very old gentleman in Pudukkottai, who had suffered from periodic head-ache which was temporarily cured. It reappeared in his old age and defied all treatment; it was becoming almost chronic. At last he was induced to take hip-baths and regulate his diet a little. He was terribly afraid of cold water; so he was given hip-baths in a peculiar way, he sat in the empty tub in the usual way and beside him, inside the tub, was placed a vessel containing cold water; for some time he dipped a cloth in this water, rubbed his abdomen with it for a few seconds, and dipped it again; in this way he continued till he could bear the shock of cold water which was then poured little by little into the tub till it was nearly full; and the bath went on, after this, in the usual way. Every bath gave him relief; he took two hip-baths daily; he was cured fully in a month; he might have been cured sooner, if the disease were more acute. The surest and swiftest way to the cure of semichronic or chronic head-ache is instalmental fasting. The patient ought also to have taken sun-baths; and perhaps enemas also. Eliminative diet also is necessary correcting the acidity of the blood; herbs, fruits, vegetables and nuts are eliminative.

NASCENT BRAIN-TUMOUR

An old lady suddenly developed head-ache and was advised to take local steam baths many times in the day as often as the pain in the head reappeared and within four or five days she was relieved of the ache; but an abscess developed behind the right ear and for this wet bandages were applied. The abscess was opened by a surgeon, but the after-treatment was natural; that is, only wet bandages were applied and the abscess was thereby naturally drained and completely healed in about a week afterwards. On the whole the illness lasted for less than two weeks. In this case the foreign matter in the brain which was the cause of the head-ache would have formed a tumor in the brain, but for the natural treatment which transfereed the foreign matter to the abscess behind the ear. If a brain tumour is allowed to develop then it is almost certain to prove fatal. An example of a fatal case of this nature is given in the chapter on Destructive Disease.

Innumerable victims of allopathy get periodical head-ache, for which they take a deadly poison, namely *aspirin* in some form or other. In a few years they lay in such a lot of this drug that they lose their health, and even their mental vigour, so that it is hard for them to return to Nature even if they become convinced of the need to do so! Their will-power is gone and they are content to drag on a miserable existence without hope and without a wish to change.

ACUTE DYSPEPSIA

The patient in this case was a lean boy of six years; he had been suffering from indigestion for some days; this led to constipation and internal fever which affected the kidneys; the urine was retained; and general swelling began. A violent purgative was given; this gave relief for a time; but the condition worsened again; a second dose was given without any effect; then convulsions set in and life was in danger; at this stage the author took up the case. At once a short steam-bath was given; the pores of the skin opened; then the boy was laid in bed with the arms and legs well covered, and cooling wet packs were given every hour; this was enough to dispel the danger to life; the convulsions did not come again; the patient passed urine freely. Water in which *aval* had been soaked was the only diet allowed. In a few days the swelling was all gone and the patient was able to get up and sit in the tub for hip-baths; then solid food was permitted. The patient in this case was of extremely delicate health; only the uttermost *non-violence* could have saved his life; Nature-Cure is non-violence; but ignorant professors apply it violently and endanger life, almost as much as the medicos. Another noteworthy fact in this as in most of the cases is this; the author could not diagnose the disease in the way the doctors diagnose; he only knew that the disease was an acute one with dangerous complications; but the patient was cured all the same. In our system there is *no* use for the so-called 'scientific' diagnosis of the doctors; indeed it is far safer to remain in ignorance of the allopathic name for the disease, as the knowledge of it may even tempt one to go wrong or lead to confusion; in fact their diagnosis is wholly unscientific, as *things are not what they seem.*

COUGH

A young man had suffered for a very long time from a very painful cough; it was steadily becoming chronic. He was cured by a very strictly regulated diet and by taking hip-baths *along with* hot foot-baths; he was so far cured that he became fit to travel. Meanwhile he fretted against the diet restrictions, and this made him give up the treatment before he had been radically cured. He left the place and began to eat as before; after many months he had a return of the cough; this time he went into a hospital and died there. This man was of a low order of intelligence; he had neither native commonsense nor culture; it is hard for such people to understand the sweetness of Nature-Cure and to remain loyal to it. As Kuhne has remarked, *Nature-Cure requires character.*

More recently the author went to see a friend, who was suffering badly from cough. He advised the *throat-cooling* method described in this volume and fasting; the water was not cold enough; hence it took half an hour for the cough to subside; but it did subside; the patient fasted for the night, and was sparing in his diet the next day; so he remained cured. The patient in this case was an enlightened gentleman, free from evil habits.

A far better medicine than even cold water for this trouble is *cold air*. Once the author had cough—in January 1933. The cough used to come regularly at bed-time. For the first few days relief was obtained by throat-cooling, and there was undisturbed sleep.

Afterwards it occurred to him to sleep in an open place where the air was decidedly cold and pure, The effect was magical; the cough subsided as soon as it began and sleep came on very soon. With a little care in diet and this habit of sleeping in the open, the cough was kept off until it disappeared for good. *The notion that cold air is bad for cold and cough is utterly without foundation.* But the cold air should be only breathed in, and not allowed to play on the outer skin which should rather be well wrapped up so as to conserve the bodily heat.

LAMENESS WITH PAIN (SCIATICA)

The patient was an old lady; she had inflammation somewhere in the middle of the body, which caused severe pain and had made her a cripple; she could not stand without pain; she was therefore brought to the author in a cart. Sun-baths every alternate day, two or three hip-baths daily, with no food in the morning, and a simple diet with vegetables included, were the instructions, and these were followed strictly. There were some easy curative crises by which drug-poisons were eliminated. The lady recovered the use of her legs in six months. The author never knew the nature of the abnormality which caused the lameness; all the same there was a cure. The patient was treated about the year 1918. She died of old age just a few years ago.

PRIMARY SYPHILIS

A raw young man in a small village in the south contracted this disease in the usual way; the nervous exhaustion caused by an inordinate indulgence is the immediate cause of this disorder. He was put on a nominal diet—rice-water taken from a boiling pot of rice soon after the rice was added to boiling water—so that there was a very close approach to fasting. He was also ordered to take sun-baths and hip-baths. He was cured in three days. This disease was in the *primary*st age of the nasty disease called syphilis; *medically* treated, it leads on without fail to the second, third and fourth stages of syphilis; mercury and arsenic were the "medicines" formerly; now antibiotics are used, which, not only do not cure, but are also dangerous in their after-effects, no wonder the disease is never cured. How can it be cured by drugs which are themselves the real syphilis? *So-called primary syphilis is no syphilis at all, but a harmless and benign acute elimination, which can be radically cured naturally;* syphilis *really* begins after the blood and flesh is poisoned by the doctor with mercury. Among the allopaths there arose in former times a wise one, Dr. Hermann of Vienna who discovered these truths, and sought to do away with the mercurial treatment of syphilis; he was in charge of a hospital where under his direction a hygienic treatment, —a drugless one—was given to patients. Thus he proved that syphilis apart from mercury-- does *not* lead to constitutional derangements; but the medical profession did not like it; when Dr. Hermann retired his hospital fell into the hands of the syphilizers—the doctors who deal in mercury and arsenic.

The acute form of syphilis is the effect of the complete breakdown of Vital Economy, due to repeated indulgence in sexual intercourse, leaving no interval for recovery and recuperation. Even when the parties are both healthy and free from the syphilitic taint, this break-down occurs, if one of the parties be subject to insatiable lust, which impels him to repeat the act many times in the course of a few hours. Hence it is a grievous error to attribute the disease to infection. Sexual intercourse involves the waste of an incredible amount of vital force, and hencc no more than one single act of sexual intercourse is permissible during any one night. Not only that, there should be abstinence for many days before the next indulgence, so that Vital Economy may be maintained.

SCROTAL ABSCESS

The patient who was related to the author was a young man of not very healthful habits. He got pain and swelling in his scrotum, which was treated with lotions and ointments which did not improve matters; there was also fever. The doctor advised his removal to a hospital. An operation would have followed of course and in that case the patient, if he got through, would have been in bed for months; and it is certain also that he would never in that case have recovered his former health. The author was sent for half-heartedly; when he went there, there was still no decision between the hospital and Nature-Cure; at last, with the help of some sensible friends of the family a decision in favour of Nature-Cure was reached.

The treatment to begin with was fasting, wet bandages and trunk-baths, with water to drink; each bath lasted about an hour, and there were three daily.

Later on enemas were used often, to clear out old stools as far as possible. When the fever was gone, cocoanut-water or oranges were allowed; later still vegetables-and-rice-pongal with some salt was allowed, at first once, and then twice, daily. The abscess grew, and then a line of dots of pus appeared around the scrotum, dividing off the lower and hinder part of the scrotal bag from the rest; this slowly separated and fell away, leaving the testicles exposed; the bandages were continued, as well as the general treatment. After a month new skin grew over the testicles and the patient was able to go out to his work. Here, as in the case of the swollen gland, Nature proved a good surgeon.

OBSTRUCTION

Two children of the author suffered from a critical state of health, which sometimes occurs to new-born babes; the illness arises in some mysterious manner about a week after birth, and proceeds to a crisis very rapidly; the bowel is clogged up, the urine is bottled up, the belly swells, hard breathing sets in, and if the internal deadlock is not relieved quickly, the little one dies in less than two days. One child was thus affected in 1903, when the author had no acquaintance with Nature's way, and died. Many years after Nature-Cure became the law of the family, another new-born child was affected in the same way; but a cooling wet bandage was tied around the belly and was drenched often to keep it cool; in less than two hours the baby passed urine and stools; the belly subsided, and there was no more trouble; this patient is now alive and well. It is of course important that natural treatment should be started soon, as else the process of destruction may go too far for a cure.

CONVULSIONS

This is often a fatal disease for infants, but not so if Nature-Cure be applied in time. It begins with a blocking of the bowel; if it leads to simple fever there may be no danger; if the fever is at all hindered by an inward cause, then convulsions set in. Drug-treatment either kills, or leads up to a chronic defect of health, which may be called internal fever; children who come to have this defect of health do not grow up aright, have weak lungs, and may get consumption in later life. We have seen some cures of internal fever; we shall now see some of convulsions.

A nephew of the author had convulsions many times; each time it was suppressed by means of some quack remedy; on the last occasion it was treated naturally and cured; but there was a month of further treatment needed to restore health through curative crises.

In another case a purgative had been given without any effect and the author was asked to treat the child. It was midnight then; there was fever also, which was a good sign. A steam bath was given and then, after wiping off the sweat with a wet cloth, a wet pack was given to the belly; it would have been better if a whole trunk-pack had been given; the child was then left in bed well covered up. The next day hip-baths were given. In the evening the bowel moved naturally, and the disease subsided; further treatment and careful transitional diet was observed for some days after the cure.

A very bad case of convulsions occurred in the family of a relation. The patient was an extremely delicate little child with poor circulation and poorly developed waist and legs. At first hip-baths with hot foot-baths and gushings over the belly with hot and cold water alternately were tried; but there was no effect; there was despair of life, and a family-council was held; but it was resolved that Nature-Cure gave the only chance of recovery. Now the author decided to try the effect of ample sunlight; the child was placed on a cot in the open, and left there covered with cool wet cloth over the trunk, and a dry, thin covering over the legs; the head was left in the shade; the wet cloth was drenched with cold water often, to keep it cool; this was done for hours together both in the forenoon and in the afternoon. The convulsions became less violent, and stopped altogether the next day. The cot was convenient for moving the patient, so as to suit the sun's movements in the sky.

When sun-light is not available, coma baths or combination baths, or alternate immersions in hot and cold water will do.

SORE EYES

A great many cases of this kind have been cured by simple wet cloth bandages, or bandages of the pulp of raw potatoes applied to the eyes at night; the eyes get so much better in the morning that the patients—mostly children—play during the day, and have the bandage again at night.

Of course the diet should be regulated. It is also good to give sun-baths, hip baths or trunk-baths; fasting is necessary in severe cases, and also enemas.

SKIN TROUBLES

Elimination of foreign matter may take place through the skin in the form of eruptions; these may come up again and again, as fast as room is made by the healing of the previous crop; if not hindered by ointments, lotions and other vile stuff, they last a few weeks; else they drag on for a much longer time; to let them take their own course—only helping elimination by means of *cooling* wet bandages and diet—is the wisest way; in this way the blood is purified, and a great improvement of health is assured. Two of the author's sons had this in their child-hood: they were treated naturally, and became healthier in the end.

CARBUNCLE

About the year 1920 the author treated a case of carbuncle on the heel of a foot, in Pudukkottai. When the treatment was begun there was very severe pain in the heel, but this was relieved by a wet bandage and immersion in very cold water. Later on the immersion was found to be unnecessary. General treatment by a regulated diet, and by hip-baths and occasional steam baths were also given. In a few weeks the carbuncle opened of itself. But in a few days after this a darkish fungoid growth appeared in the sore-part and this gave rise to serious alarm; but the patient was told that it would do no harm. By the application of bandages the fungus was removed and the healing proceeded without any cause for alarm. In a few more weeks it healed completely.

In 1938 another such case was treated in Pudukkottai. In this case the first symptom was chronic pain in the heel of the foot. The patient applied some strongly poisonous herbal remedy and got relieved of the pain to some extent. But the foot began to swell and fever set in. At this stage he came to Nature-Cure. The patient's diet was at once restricted to one orange fruit a day (the juice taken along with the essence of the skin) and wet mud bandage was applied to the heel and the rest of the foot also. Occasional hot water immersions were also given. In about three days the tumour developed and ripened fully. On the the 4th or 5th day the tumour burst open and a lot of liquid pus was eliminated and a hole was seen at the centre of the heel through which thick pus, rubber-band-like, was voided little by little every day. After the five days' orange diet, he was allowed rice and vegetable pongal once a day. The mud pack was continued; and after a week of pongal diet, the patient fasted completely for a week, taking water alone and then for another week he remained on cocoanut water alone. The remarkable feature of this case was that the patient was having his usual baths and ablutions everyday; he spent very few restless nights and was not confined to bed at all. He had strength enough to move about, though to a limited extent. At the end of about a month, the heel became hollow; the wet pack was continued and in a few more weeks it grew to its normal form. Thus in this case the treatment was confined to medicinal dieting, fasting and wet packs and occasional hot water immersions. Almost all carbuncle cases have their origin in some chronic disease such as diabetes and they mainly need a course of fasting, purificatory diet, sun baths, bandages, etc.

TOOTH-ACHE

Once the author had a severe tooth-ache. It began in the morning. For the relief of pain he had to keep gargling cold water almost continuously. By fasting, the the pain subsided at about five in the evening, when he went to sleep; he woke up after an hour's sleep, and the tooth-ache was gone. He took a *little* plantain fruit-and-wheat-flour roti at night, after which there was slight pain again. But this did not persist, and there was the usual good sleep at night. A cold wet pack over the seat of pain, which should be kept in position by a bandage around the head, will be found quite sufficient to relieve the pain. This treatment, with fasting or very light liquid diet, will prevent the necessity for getting the sick tooth extracted.

BROKEN BONES

A boy of six years in the family of the author's brother-in law broke one of the bones of the right forearm; the author happened to be present then; at once there arose a great pain and swelling in the arm. A cooling wet bandage of ample thickness was tied over the whole forearm anyhow in order to relieve the pain, and the boy was made to lie down, and soon he went to sleep. On account of the pain it was not possible to set the bone then. After about an hour the pain was nearly relieved, and then the bandage was untied and retied after setting the broken ends together. In a few hours the boy was well enough to get up and go about. The bandage was renewed twice a day or oftener and in about ten days the bone had become whole.

Where a bone gets crushed or broken into small bits, it would be a far more serious matter. Surgical aid may be necessary to some extent. But it seems that, if the Nature-Cure methods, with fasting during the critical period, and light and curative diet afterwards, and other measures of general treatment are followed, it may not become necessary to cut off the injured limb, as it generally happens in allopathy.

In 1949 the author's son, Ganesa Sarma, living in New Delhi, got a fracture of the tibia, one of the two bones belw the knee, in a motor-accident, and was immediately taken to the Gurgaon Hospital. The doctor there wanted to give him an injection of morphia to tide over the effect of the shock; but Ganesa refused to allow it. The leg was bandaged with wet cloth, and kept cool by drenching. The next day he found he could not pass urine. Later he was able to do so by alternately cooling and warming the region with a wet cloth and a hot water bottle containing tepid water. On the third day his younger brother Ramachandra, who was then at Alwar, took him to the Irwin Hospital in Delhi. The doctor gave it as his opinion that the leg must be kept in plaster of Paris for five months,—the plaster being renewed every 3 weeks—and then massaged for two months. He could not give an assurance that the patient would then be able to use the leg even after the long treatment. Ganesa of course declined the treatment, saying he would get the leg healed and restored to normal by natural methods. *The doctor challenged any Nature-Curist to take up the case.* But when a Rontgenograph (X-ray photo) was taken, it was found that the broken-ends of the bone were in position and had already begun to set, which was a great surprise to the doctor.

For two days Ganesa fasted. Thereafter his diet was mainly vegetables conservatively cooked; much later he took a little roti also.

On the fifth day he was taken to Alwar. A 'Thomas splint'—an iron support for the leg during the healing, borrowed from the Gurgaon hospital, was availed of. The bandage for healing was tied as follows. Around the splint cloth was wound so as to provide a support to the leg, and on this a cloth, just two feet square, was placed. More than a hundred small strips of cloth, about two inches by one and a half inches, were spread over the cloth across the length of the splint, so that they formed two or three layers, the strips overlapping one another. Cocoanut oil was smeared on the leg, and on that a thin layer of soft wet earth, sieved free of all coarse particles of sand, was laid. Then a layer of the cloth-strips was applied over the earth. A second layer of wet earth was applied on this, and over this another layer of the cloth-strips. A third layer of wet earth and cloth-strips was also put on in the same way. Over all this the square cloth was wound, the leg being kept on the splint all through. Sometimes four such layers of wet earth and cloth-strips were applied. The heat that was gathered in the leg was thus allowed to escape, so that the leg remained cool all the time, the bandage being sprinkled with cold water to prevent its getting dry and hot. There was sound sleep all along, during nights. The bandage was renewed every morning. But the cloth-strips under the leg were not removed for six days. When the clay was washed away the leg was gushed alternately with hot and cold water; this gushing was very pleasant. After this, cocoanut oil was smeared on the leg and then the leg was exposed to the sun for some time, and then a fresh bandage was tied. The patient remained 11 days at Alwar and then went to Delhi, where the healing was completed.

Morbid matter collected in two distinct swellings, one below and another above the knee. First the matter in the upper swelling was voided through an opening in the skin, and afterwards the matter in the lower swelling moved up above the knee and was voided in its turn, through the same opening, Nature preferring to eliminate the matter through the fleshy part, which was above. On the 25th day the healing was complete. It took a few more days to recover the full use of the knee-joint, and for this massage was resorted to. If the healing had not been completed so soon,—if hospital treatment had been submitted to and the healing had taken five months—then the knee-ioint might have become stiff and inflexible, and lameness would have resulted. Because Nature was given full scope to heal the fracture in her own way, this disastrous result was avoided. The doctor's prophecy was falsified.

HAMMER WOUND

Once the author got a hammer-blow on his thumb. He at once tied a piece of dry cloth on the hand, from the finger-ends to the wrist, and then moistened it.

Because of the rush of blood and foreign matter, and the consequent pain, he had to tie the bandage very tight, and to keep it so for some time. After the rush had ceased and the shock had passed away he retied the bandage a little less tightly. He also took the lightest possible diet. He did not take any of the baths. But it would have greatly helped the healing, if he had done so. The injury was so serious that it would not have healed in less than a month, if it had not been naturally and promptly treated. As it was, it healed fully in a few days.

BURNS

The author had three burns with *boiling* water of exactly the same degree of seriousness, one in the year 1907, and the others in 1913 and 1914, after he had become his own doctor. The former gave an infinite amount of pain, and kept him bedridden for two weeks. The latter were healed in three hours. It happened thus. He was taking a steam-bath on an old bent-wood chair, and wanted to move the chair to one side. While doing so he fell, along with the chair, and upset the pan of boiling water, which at that time was placed on an oil-gas stove under the chair. The whole of the water fell on the right foot, and scalded it severely. He at once tied a wet bandage over the whole foot, and to cool it further he immersed it in a vessel of very cold water, and lay down on the floor. In a short time he fell asleep and awoke after three hours. By this time the pain was gone, and then he removed the bandage and found the foot almost fully healed.

The other burn occurred when he was giving a steam-bath to a relative and follower of our system in Pudukkottai. In trying to change the position of the water-pan he upset it and got the whole of the water on the back of his left hand. He instantly tied a wet bandage *as thick as possible*, and then put the hand into cold water, and kept moving it round and round to keep it quite cool. This was felt to be necessary. The pain seemed to increase for the first hour, but afterwards it began to subside. In three hours the hand was all right, except for a *slight* sensitiveness on the surface, which passed away later on. In both these cases the healing was so quick, chiefly because the bandage was tied at once. Else it might have taken at least three days, if not a week.

The author's youngest son Ramachandra once was involved in an accident in his laboratory as a result of which he got severe burns in his right hand. Burning glycerine fell on his hand and continued to burn on his hand also for about half a minute. Since he was busy trying to save the apparatus, he could not immediately attend to his injuries. The treatment was as follows. First he smeared a little oil, which gave him no relief, Then he immersed the whole arm in cold water kept in a bucket. The burning pain got less and less and subsided almost completely after three hours. He fasted completely on the first day and took an enema also even though his bowel movements were quite normal. On the second and third days he subsisted on vegetables only. The burns healed completely in two weeks. No scars are left in this case. Under medical treatment scars are generally left because the normal structure of the skin in that area is destroyed by the poisonous ointments that are applied.

WOUNDS

These are easily healed in the same way. Here are two instances. The author's son, Ganesa when he was about three years old fell over a kitchen-knife and got a deep cut in the thigh; the mother tied a wet bandage as well as she could. It did much good. On the author's return home he untied it and tied it again more tightly. The bandage was renewed twice or thrice a day, and it healed in a few days. Pus was coming all the time, but it did not matter in the least. As the healing begins from within, it is perfect in every case.

In another case a young girl in the family of a friend who had received a wound on the forehead by a fall, had been placed under medical treatment, and this was given a trial of about one month. But the healing process was not at all satisfactory. At last the lady-doctor proposed to cut into the wound in order to improve matters; then the parents came to the author; he placed a thin piece of cloth dipped in cocoanut-oil on the wound, and over that he placed a *soft* mass of heaped wet cloth, and then tied a wet bandage to keep this in place. The wound was healed in about two weeks. The preparation of a soft mass of cloth for this purpose is as follows. Take a small square of clean cloth, dip it in water, wring out nearly all the water, and then shake it loose till it becomes free of creases and folds. Then hold it by one corner and let it fall into the other hand in a heap. Make this as compact as possible and then apply it, tie the bandage and drench it with cold water. Cloth may also be folded neatly, ten or twenty folds according to the intensity of the pain, and applied.

The same son Ganesa Sarma, when he was about ten years old, had a fall from a height of about six feet, and fell at the foot of a Supari tree; the mouth struck against one of the roots and a long rent in the lower lip, extending down to the chin, was the result. Some bits of the flesh had also been torn away, and the wound was thus a deep one also. A thick wet bandage was at once tied over the mouth, The part became swollen and thus the boy had to fast for two days. Thereafter the swelling subsided, and the water of tender cocoanuts could be taken. Neighbours advised that the torn lip should be stitched by a surgeon, so that it might join properly. But this was *not* done. When there was some further improvement raw milk also was allowed; and this continued till the end of the first week. This wound healed completely in a month and no trace is left of the accident. The case occurred in Pondichery in the year 1926.

VACCINATION SORES

When vaccination has been submitted to, the filth, namely the vaccine, should, if possible, be at once washed with cold water and then the site of the vaccition should be bandaged with a wet earth pack. (to the earth may be added juice of some sattvic green herbs) just as in the case of other wounds. The diet should be reduced to one light meal a day. If the filth has had time to get absorbed, fasting or a highly positive liquid diet—which should be an approach to fasting—should be observed. Generally the treatment should follow the lines for acute troubles. The poison would be eliminated in this way in about a week. On no account should it be allowed to be retained.

SCORPION-STING

Where the poison circulates quickly and upsets the nervous system, general treatment, such as a steam-bath followed by a cooling bath, as well as a local wet bandage, would be necessary. It was so in the case of the author's eldest son, and this treatment was so effective that he went to sleep in the tub while he was taking a hip-bath. But in ordinary cases, local treatment would be enough. The whole of the affected limb ought to be given treatment. Brisk rubbing, while gushing with very cold water, or keeping the limb immersed in cold water, or alternate gushing with hot and cold water is sufficient. In one case a girl was relieved by a poultice of some green leaf—the species of the leaf is altogether immaterial, provided the leaf is of neutral or sattvika nature—and immersion in hot water. The author had a sting from a scorpion, which had crept into the cloth which he used for friction in order to begin a bath; he pressed the animal so hard, that it stung him with all its might in one of the joints of a finger, and the smart was severe beyond bearing. At first he tried immersion in hot water. But it did not give relief. (The treatment usually followed for such cases was immersion in hot water, moving the limb in it, and keeping up the heat by adding fresh hot water as often as needed, for an hour or two; this treatment has the effect of making the pain bearable at once *as soon as the immersion is begun*, and of fully relieving it in the end.) Now he decided to try *cold* water, just as for the burn. He tied a thick wet bandage on the hand, then immersed it in a pot of very cold water, and kept it there, moving the hand often. The pain seemed to increase for the first hour or more, but he was fully relieved in three hours. If he had tied the bandage up to the shoulder, and also taken a hip-bath, with or without a hot foot bath, he would have been relieved sooner. In some cases the application of ice may be found effective.

SNAKE-BITE

In a Nature-Cure magazine there was an account of a cure by simply pouring cold water on the head. When the man recovered consciousness he was made to walk between two men, and the exercise restored him quickly. There is no doubt this is a useful way. But one should supply *heat* to the body, by gushing the legs, arms and trunk with hot water, as soon as it can be got ready, in addition to the cold water treatment, Before the hot water could be got, the patient may be given brisk massage or friction over a wet cloth, or with wet cloth while bathing the head. The best treatment, to be given as soon as possible, is the *coma-bath*, that is immersion in hot water with a cold wet bandage for the head, followed by a cold pour on the head when the patient revives. Enemas would be necessary to cleanse the *whole* bowel, and for this three to six pints of hot water may be used. The enemas must be resorted to, until the bowel becomes free of its contents. A steam-bath till consciousness returns and then a hip bath. spinal bath or trunk-bath, would be about as effective.

THE COMMON COLD

There is no allopathic cure for the common cold. Everything has been tried, even vaccines, and what are called antihistamines, and all have failed. Even among, the medicos, some have come to see that what is needed is only commonsense-care of oneself. The so-called cold is neither a cold, nor the effect of cold air or water. It is an inflammation of the inner soft skin of the nasal passages, which leads to the elimination of a more or less thick and sticky exudation called mucus. This elimination needs to be helped by general rest, including—what the medicos forget—rest of the digestive organs, by means of fasting. This fast may have to be kept up for from three to five days, or at the most a week. In *The Life Natural* for August (1956) there is an article on this ailment by Shri S. Swaminathan of New Delhi, which may be studied. The cause of a cold is not something special, but the same as that of all acute conditions. It is more a cure than a disease. Vigorous walking, sleeping in the open air, spinal baths with hot foot baths, sun baths, fasting or at least a very close approach to fasting, enemas to keep the bowel clean and a cool mind, all these or most of these might be required. The author has had a cold on a few occasions and he found no difficulty in getting through it. The object of a cold is the same as that of all acute disease, to lighten the encumbrances.

COMMENTS

The reader may now read again the introductory paragraphs and especially those giving hints on the lines of treatment for acute disease. It will now be seen that in all the examples given only the fivefold food-medicine has been employed. Under the head of space (sky) fasting or an approach to fasting has been prescribed. Air, sunlight and water are also made full use of. Medicinal doses of highly positive food substance has also been availed of, which represents the Earth's contribution. Now the reader must not complain that his particular acute disease—which might not be any of those mentioned and dealt with here—does not find a place in this book. The examples have been given only to prove the easy self-cure of these so-called diseases, aided by our hygienic, non-violent methods. Substantially the same methods will aid the cure of all other acute cases also. In each case there are two things to be attended to, immediate relief from painful or unpleasant symptoms and the radical cure of the condition by the recovery of health. But the two will as a rule not be distinct, but will overlap. For example enemas and hot immersion baths or foot baths will give both immediate relief and also aid the final cure. In local cases both local and general restoratives are necessary; that is, local bandages and the general cooling and other baths and packs will be necessary. Speaking generally, the care for any acute disease is substantially the same as the care for a fever. Who ever understands this will know how to get through any acute disease. The methods should be adjusted to the patient as explained before. It should be noted that in the Natural Way sleep comes naturally. And sleep is the best of all medicines for the sick. After the cure is reached the health that has been recovered must be confirmed and enhanced by adopting a programme of natural living according to the principles set forth in the earlier chapters, with special attention to Vital Economy and the choice of positive foods, in sufficient abundance.

The reader ought to know, also, that the patient of acute disease ought to abstain from all sexual indulgence till he recovers normal health. Disastrous consequences are likely to follow if this rule is violated.

XXII. Chronic Disease

The reader ought to have known from the preceding chapters that chronic disease is always, in our present-day civilisation, iatrogenic, (caused by medical incompetence). The persistent suppression of acute diseases, thereby preventing the reduction of encumbering toxic filth, incidentally poisoning the nervous and other bodily tissues with deadly drugs,—which the Life principle is never given an opportunity to eliminate,—brings about two untoward results, the great increase of encumbrances and the equally great reduction of vitality, so that acute diseases are no longer possible. The bodily constitution becomes seriously affected and disabled by this twofold cause, and the power to eliminate foreign matter is greatly reduced. Life however does not cease to make efforts to reduce the encumbrances; but, being unable to make such vigorous efforts to this end, as before, through acute crises, Life now makes weak efforts to do so, so that the disease appears comparatively milder. But because the twofold cause has become chronic, therefore the disease also is chronic; that is to say, it is deep-rooted and tends to last for an indefinitely long time, as if it were an integral part of the patient's constitution.

Among the organs affected are, first and foremost, the organs of digestion. These are chronically disabled. Whereas in an acute disease there is only a temporary indigestion, in chronic disease there is a degree of chronic indigestion, called Dyspepsia. But this dyspepsia is almost always masked by disease of some other organ or part of the body, so that the patient and his doctor mostly tend to ignore this basic defect of health and to concentrate their attention wholly on the other disease. Just a few doctors have always been aware of this fact, among whom we may mention Dr. Rabagliati, who wrote in a book called '*Initis*' that practically all diseases, such as asthma, consumption, rheumatism, are really masked dyspepsia and are therefore curable by reduction of the stomach-load or by fasting. The reader will find in the course of this chapter that all chronic diseases alike need to be cared for only as varieties of dyspepsia, and are curable only on this plan. What fever is to the totality of acute diseases, that dyspepsia is to all the chronic ones. It is because of this knowledge that the hygienic cure of chronic disease is possible. Medicos cannot possibly give an honest, radical cure of *any* chronic disease, because their methods are based on ignorance of this and other truths of this Science; drugging and feeding in acute cases being the cause of chronic disease, they can only help to worsen chronic disease. Actually, as shown before, they themselves know this truth, and hence never aim at the real cure of chronic cases, but only give *symptomatic* treatment, aimed at relieving the symptoms. As explained before, they do not know, and do not seek to know, the true cause of chronic diseases. If even after reaching the chronic stage of disease the patient continues to rely on medical treatment, the natural consequence will be that he will in course of of time be landed in the third stage—the destructive stage—of disease.

Not only is there, in this, the second stage of the Disease-Progression, a fall in the level of vitality, there is also a change for the worse in the quality of the blood, due to the excessive eating of negative foods and the utter neglect of the positive ones. The blood loses its normal *alkalinity*; and due to this cause the patient's ability to fast and fitness for fasting are decidedly less than in the previous stage, when the diseases were acute. For this reason we do not think it proper for such patients to take to a long fast straight away, as taught by the pioneers of the fasting cure, as already explained. But occasional short fasts in the beginning for recovering the submerged sense of hunger, and later, for helping elimination of foreign matter—are proper and necessary; this is *Instalmental Fasting*. Later, when the health is sufficiently improved, it would be proper to resort to *Progressive Fasting*, as explained before. That is to say, for chronics, fasting and dieting must alternate, the intervals between any two fasts being long enough to improve the blood-alkalinity and the general health. Also in chronic conditions the water-cure is not so useful and effective as in acute cases, and hence resort to the water-cure must be less than in those cases. The following examples will serve to familiarise the follower with the practical methods of the hygienic cure of chronic cases. But since most of these cases were treated long ago, in the light of such knowledge as the author then had, the treatment given for them must not be taken as good models for treatment of diseases of the same name.

CONSTIPATION

The author's own cure of constipation is probably the best possible example. In this case as will be seen from the history of the case given before, the constipation was cured through the cure of the main disease, the dyspepsia, which was brought about by positive dieting with observance of Vital Economy. The non-violent enema was availed of for cleaning the bowel from day to day, and as stated before it did *not* lead to an enema-habit.

It is necessary to point out here that, under allopathy, violence to the constitution is the rule. Occasional purgatives and the habitual use of laxatives in the acute stage leads to the weakness of the nervous system, which makes the constipation chronic. The other mistake that is regularly committed is the failure to attend to the dyspepsia, which is the main disease, whereof all others are only satellites. In this context the reader is referred to the author's book, '*Constipation, Dyspepsia and Consumption.*' Reliance on purgatives and laxatives must be given up, non-violent enemas being used as far as may be necessary. The care of the dyspepsia that is present will ultimately restore bowel-health and then enemas will become unnecessary.

In some cases the retention of arrears of stools of a great many days causes the middle part of the bowel —called the *transeverse colon*—to get detached from its proper position and it falls downward, manifesting an obesity of the part of the belly that is below the navel. To help to restore this part of the bowel to its proper position, along with the above treatment, recourse may be had to one of the Hatayogic *A*san*a*s, described in an appendix, called the Sarv*a*ng*a*sana. An alternative to this is lying head downwards on an inclined plane, namely a board or wooden plank of about six feet in length, placed so that the upper end of it is about three feet higher than the lower end; lying down on this plank with the head at the bottom, the patient may do some simple exercises with his legs, such as imitation of cycling and other movements, guided by his own natural instinct. This may have to be done regularly for a long time, at the end of which the bowel will be brought back to its natural position above the navel.

It may be stated here that as the dyspepsia—which is also present—is the cause of all other chronic diseases, the mode of treating dyspepsia is also the means of curing all chronic disease.

DYSPEPSIA

The author's own cure of dyspepsia has been narrated before. In this case neurasthenia and other affections of the brain and nervous system had been superadded as the result of delay in renouncing allopathy. But still there was a new lease of life and health obtained and it is now more than fortytwo years since health and fitness had been regained in this case. Without a clear knowledge of the twin principles of hygienic living, the actual line of self-treatment that was followed was sufficiently in harmony with those principles to bring about a radical cure of the neurasthenia, dyspepsia and constipation that were present. The author thus knows from personal experience of both the nature of the ill-health that was present and the redemption therefrom, and hence the reader has in this case a very good example of how these conditions could be radically cured, and also of how one can stay cured afterwards.

For those who understand its true nature and have the wisdom to take advantage of it, dyspepsia serves as a severe monitor for moral discipline which is of great value for life. In other forms of chronic disease the cause is more or less concealed, whereas here it stands fully revealed, at least to one who has the skill to profit by his own experience and the knowledge he has gained. For this reason it is possible for a dyspeptic, if he be wise and of good character, to live to a great old age, enjoy life in a reasonable measure and do a great deal of useful work for the redemption of other sufferers who are incurable except by hygienic measures, that is, who are medical failures.

The reader must understand that practically all that has been set forth before, in the first half of the book, is relevant to the cure of this disease. To begin with the patient must prepare his mind, as explained in the fifth chapter, so that it may co-operate with him in the enterprise of recovering lost health. He must understand the truths of superscientific Biology as taught in the fourth chapter and the technique of using Nature's Fivefold Medicine, as expounded in the fifth chapter. He must also master all that is taught in the chapters on Vital Economy, on Vegetablarianism, and on Fasting, and all else that follows. Above all he must have a clear understanding of the Unity of Disease and Health as explained in the chapter on

Unity. By knowing all this he is qualified to become his own doctor. He must then put into practice the No-Breakfast Plan or its equivalent; he must practice waiting for hunger and eating little more than the minimum, knowing that it is also the maximum for positive health. He must also choose his foods aright, according to their health-value, and not their food-value. He must also be able to decide when to fast and when to make only an approach to fasting, and when not to fast. He should become familiar with the practical effects of the methods of the Sun-Cure and the Water-Cure—wherein the enema is included—and he must carry in his mind all that is said in the later chapters, about self-denial in sex, about breathing, exercise and so on. He must prepare a prescription sheet for himself in accordance with the science and alter it suitably from time to time. He must also know what to do in curative crises, and what to do to stay cured after he is cured.

Strictly speaking, every follower must prescribe for himself with the aid of the foregoing hints, and it may be wrong to furnish him with a standard prescription which he would follow blindly without any understanding of the hygienic truths on which it is based. But nevertheless, hoping that after some personal experience he would make efforts to prepare a programme of self-treatment for himself—and for others, if need be—so as to become, gradually, more and more selfreliant, we suggest the following programme, which will suit not only all dyspeptics and neurasthenics, but also all chronics, whatever be the medical label for their particular 'disease,' which really is only a defect of health primarily of the digestive system, and in the second place of other systems also.

About 7 a. m. on an empty stomach, take a drink of herbal juice, prepared as recommended.

Whether before or after the above, as may be convenient, clear the bowels with or without an enema; if the bowel seems not to have been fully emptied, take a non-violent enema for clearing out the remnants of stools.

After 8 a. m. and before 9 a. m. bask in the sun in a non-violent way as long as it feels pleasant, then cleanse the skin-surface either by wiping with a slightly wet towel, or by a lukewarm, tepid or cool bath, as preferred, and then finish with a Spinal Bath with such precautions, if necessary, as have been described.

About 10-30 or when hungry, or at least when the stomach is empty and there is an unmistakable sense of lightness, described in the Chapter on Vital Economy, take the principal meal, consisting of either a raw salad, or conservatively cooked non-starchy vegetables, to which cocoanut scrapings and a *trace* of lime-juice for taste may have been added. Where cocoanuts are not to be had, some other nut may be used. Salt must be reduced to less than half the customary dosage, either at once, or gradually. Later the appetiser must be reduced still further, until it is renounced. (A small lump of jaggery added to the vegetables in cooking, so little as not to give a sweet taste, will make salt unnecessary). After the meal a few ounces of not too thick buttermilk (not sour) may be drunk if preferred.

Between 2 and 3 P. M. a little buttermilk, or some tender cocoant water or dilute fruit-juice may be drunk.

At any convenient time in the afternoon, a Spinal Bath for 15 minutes followed immediately by a hip bath for 10 or 15 minutes should be taken.

In the evening or at night a *very light* repast, consisting of fruit of one kind, followed by a drink of buttermilk, not sour, may be taken. To the above programme may be added other items, such as an abdominal wet bandage, according to the needs of the case. Also the programme will have to be modified in case the patient is able to attend to his daily work and has to do so. If this be the case, the principal meal must be taken at night and the light repast in the day. Also, exercise, hatayogic *a*sanas, and pranayama, which have not been provided for in this programme, must be considered and provided for. The patient must, if he is able, at least take a walk, not of too great a distance, either in the morning or in the evening, or both times if he prefers it so, practising improved breathing while walking.

Here an explanation seems necessasy. In the chapter on Sleep it has been said that "the restfulness of sleep is affected for the worse by food lying on the stomach." and this may seem to conflict with the rule that those who have to work during the day must take their principal meal in the evening or at night. This rule remains unaffected by the above statement about sleep; the sentence quoted must be read with the words "undigested and indigestible" before the word "food." If workers allow their stomachs to rest considerably during working hours they can take their principal meal at night without unpleasant effects if they are careful to eat according to the rules of Vital Economy.

Before taking up the above-sketched programme the patient will do well to go through a period of an approach to fasting for at least three weeks,—if possible, for seven weeks,—subsisting on some very light food of a positive quality, such as tender cocoanut water, vegetable soup or dilute fruit-juice or juice of raw vegetables, preferably tender ones; to the latter a *trace* of lime juice may be added for taste.

Also the patient must take to instalmental fasting, for one to three days, at suitable intervals. If he fasts one day at a time, he may do so once a week. If he does so for 2 or 3 days each time, the interval may be two weeks. Later he may take to Progressive Fasting for completing the cure.

CHRONIC BELLY-ACHE

An elderly lady had used a poisonous herb for suppressing her menstrual flow; but the suppressed menses had brought on a chronic pain in the belly, which was severe in the mornings. She insisted that she could not fast, because she had to do her work. So a light repast was allowed at 9 in the morning and a substantial meal when next she became hungry, and no supper. An abdominal wet bandage was worn for three hours up to nine in the morning. The prescription was rather imperfectly followed; but the suppressed menses returned by the elimination of the poison, and the pain ceased at the same time. Even a little improvement in eating may produce good results.

OBESITY AND WEAKNESS

A sufferer from obesity was so weak that he needed a carriage for even very short distances. He was put on one meal a day of pongal of vegetables and rice (kichdi). Baths were also taken. In a few weeks he lost enough weight to walk with ease. In three months he became able to walk five miles to and fro in the morning and play two sets of tennis in the evening. On this topic Shri Ramachandra Sharma's article in *The Life Natural* (Vol XIII, No. 4) should be studied.

RHEUMATISM

The radical cure of a case of Chronic Rheumatism has been given before. A case treated and cured in 1920 at Gonda in the North is given hereunder. The patient's rheumatic leg was so bent at the waist and the knee, that it was useless for walking. He was put on two meals a day, one consisting of vegetables and *roti*, and another of raw milk and fruit. He also took hip-baths, occasional steam-baths and sun-baths. As he was young and had a good constitution, and the diet prescribed was a great imrovement on his previous diet, he improved rapidly. In a fortnight he was able to stand erect on both legs, and at the end of one month he was able to walk four miles, though the prescription given was not the best.

In a more recent case the patient was more heavily encumbered and poisoned by wrong treatment. He was put on vegetable soup twice a day and had the usual baths. In a week he was able to walk short distances without any assistance. What he did and how he fared afterwards is not known.

The symptomatic treatment for rheumatism by medicos not only confirms and worsens the disease, but also brings on disease of the heart, which is far more serious. But in one case, where heart disease also had developed, the patient was radically cured and is now quite healthy and fit.

CHRONIC DIARRHOEA AND NEUROSIS

A very old lady in Kottaiyur (S. India) suffered from these conditions. She had an involuntary nodding of the head, showing that the nervous system was breaking down; naturally the digestion was wholly out of order, and there were chronic inflammations in the mouth, and probably also elsewhere in the digestive organs. For one week a transitional diet was taken, midway between the old diet and the one to be followed later. Thereafter a *positive diet free from salt* was taken. In the mornings the patient took either cocoanut water or fruit juice; at noon a pongal of broken wheat and greens or vegetables; or aval soaked in cold raw milk was taken in very limited rations. In the place of salt a little brown sugar was permitted. At night a little boiled rice was taken, flavoured with raw milk. (Of course this diet was not as good as it ought to have been). Shallow hip-baths and occasional sun-baths were also taken. In two months the symptoms disappeared temporarily. The patient was enjoined to continue on the same diet for the rest of her life. This she did for some time and was well while she did so.

SYPHILIS

This is only a medical label for an infinite variety of symptoms, which the medicos want to treat with mercury, arsenic, penicillin or any other deadly poison that may be in fashion. Really there is no such disease. But there are a great variety of terrible constitutional diseases brought about by medical malpractice, namely the unlimited poisoning of the patient with the above named or other deadly, health-destroying drugs, such as "locomotor ataxia" in which the whole nervous system also is involved; in this way even idiocy may be the ultimate result. The medicos know that they never cure 'syphilis,' as is clearly seen from their view, expressed only privately among themselves '*Once a syphilitic, always a syphilitic,*' which means that the patient, who is diagnosed by them as a syphilitic, will never become whole again; and they see to it that he does not do so, by keeping him saturated with their favourite poisons. Indeed what they do to these victims is a terrible crime against Nature and against Health.

As in all diseases generally, so here also the germ theory of disease breaks down completely, because, more often than not, the germ, which is of a cork-screw shape, fails to be present. So for diagnosis they badly wanted a 'test..' A great many tests were invented, of which the first, and still the chief, is the Wasserman Test. None of these tests is *specific* in the sense that it would reveal the disease where it is present, and reveal its absence when it is absent. Conditions of ill-health which are not syphilitic, such as common constipation, give a positive reaction, which is really only Life's protest against abuse, an allergic response, as they should say. On the other hand, where there are clinical signs of what the medicos call syphilis, the reaction is negative. So the test is misleading and leads to non-syphilitics being treated with deadly drugs, as if they were *syphilitic*. Actually there is a powerful tendency for medicos to diagnose syphilis in every case where they are unable to give relief with the less deadly drugs. When there is not the least evidence of syphilis, —no history of what is called 'venery'—still they would not let the patient alone, but would put pressure upon him—as they know how—to submit to diagnostic treatment, as they call it; this means that the drugs considered as remedies for syphilis are given to him, and if there be any response, then diagnosis of syphilis is confirmed and the poisoning is continued till he is saturated with the drug and cannot take any more, and this process is repeated till he dies.

This difficulty in diagnosing is due to the medical mania for diagnosing a venereal taint, where there is none.

It has been stated by Dr. Lindlahr that 'syphilis' is not conveyed to the baby through the milk of the supposedly syphilitic mother; what *is* conveyed is only the drugs she had been given, such as mercury. The reason is simply that the disease is a *myth*; but the drug being real, it is conveyed, and the child suffers accordingly.

Medicos classify syphilis into four stages. In the primary stage there is a local inflammation and a sore which gets healed if left to itself, or if non-violently treated. But as this is always treated with poisons, there is a secondary syphilis, which is of a subacute nature. This also being treated in the same way, there arises tertiary syphilis, which is more chronic, because the constitution is affected for the worse. This again being drugged with the same or worse poisons, there comes finally the quaternary (fourth) stage, in which various destructive diseases, like locomotor ataxia or idiocy, occur, which, under medical care, prove fatal always.

An example of cure of primary syphilis has been narrated before. Other examples follow.

A successful lawyer of this place, who was the victim of venereal diseases, once had to apply to the author for help, because the medicos could do him no good. His trouble at that time was something called 'paraphimosis,' in which the foreskin of the sexual organ could not be pulled back, nor pushed forward without extreme pain, due to the hardening of the end part, called the 'glans penis..' By wet bandages and other warer-cure methods and a regulated diet he got complete relief within a fortnight. In a more recent case the patient, living somewhere in the north, who had been labelled as syphilitic, got a complete cure by following the instructions given in a previous edition of this book. He later joined one of our classes and passed the examination and is now treating others with considerable success.

In our system names and forms are treated as illusory. This is cent per cent true in the case of these patients also. Venereal diseases are not exceptions to this principle. By curing the underlying despepsia this satellite disease also—whatever it may be called—is cured radically, and the patients stay cured if they fulfil the condition already specified.

CATARACT

This is a darkening of the lens inside the eye, due to abnormality of the blood-supply and other defects of health, which usually comes in old age. The medical remedy is surgical removal of the lens; but the operation is not equally beneficial in all cases. By hygienic measures for the reduction of the encumbrances the lens can be restored to its normal and the eye-sight fully recovered. When the author was himself a novice he cured two cases.

In the first case the patient was his mother. The exact details of the programme are unimportant. In the second case also a reformed diet, with sun-baths and hip-baths were sufficient to cause a retrogression of the foreign matter, so that the eye-sight was restored completely in six months. The eye was being examined by the local Chief Medical Officer once every week and in the end he was astonished to see that the cataract had vanished. The story of how the author got the darkened lenses of his eyes removed by operation and how the surgical injuries were healed by cooling wet bandages has been told. As remarked by Louis Kuhne cataracts are easy to clear up in cases where the encumbrances are light, and difficult,—requiring a longer time for clearance,—in other cases. A book on '*The Natural Cure of Eye-Defects,*' by L. Kamesvara Sarma, a son of the author, will be useful for sufferers from this and other eye-defects.

ASTHMA

When an asthmatic gets a fit of asthma, which is a difficulty in breathing, together with other acute troubles, he must first vomit and have enemas, hot foot baths, etc. as in an acute disease. When there is no such mani festation the disease must be looked upon as chronic, and then it is to be treated as in the cases described below.

The author treated his first case of Asthma sometime in the twenties. The patient was a High Court Vakil in Madras and he underwent the treatment during a long vacation, and got so well, that he thought himself cured. When the Court reopened he got back the asthma, and came to the author for fresh advice. It was found that he was taking a substantial meal in the forenoon and then going to Court. Thus he contravened the rule against working on a loaded stomach, and he was advised to take only a light lunch before going to Court. In a week he came again to report that he was again free of the trouble.

In 1932 the author treated another patient, who had been suffering from asthma for fourteen years. For a month he was placed on a strict regimen of diet—fruits or fruit-salad in the fore-noon, and cooked vegetables with cocoanut scrapings at nights. Then he fasted for about a week. Later he fasted three days at a time, once every week. The attacks of asthma ceased from the very beginning. But the patient was told that the asthma would very probably return at some time later on, that the treatment must be continued till then, that when the attack came he must fast till it abates, and then continue the diet for some months afterwards. It happened exactly as foreseen, and the patient bravely persisted in following the instructions till he was radically cured. The author has since learned that the patient had a relapse after some years, because he did not observe the conditions that were prescribed to make sure that he should *stay* cured; in most chronic cases the patient cannot go back to his old habits in eating, without getting sick again; the practice of dietetic righteousness and the eating of *positive* diet are essential for preventing a relapse.

The following case of asthma cured naturally, by following advice by post from Sri T. S. Visvanatha Pillai of Madras, will be instructive. The patient, Sri K.T.K. Chettiar, was 70 years old when he commenced this course. He had suffered from this painful disease for 16 years already. It used to start in November and would go on till some day in March. Injections only confirmed and worsened the disease. The cure was commenced in July 1955, with a view to forestall, or at least soften the severity of, the next attack. The course was as follows:

1. A Spinal Bath was taken daily.

2. In the principal meal both rice and gram were reduced gradually, while vegetables were increased at the same rate.

3. Coffee was given up. In the beginning for some days raw milk was taken. Later this also was stopped and tender cocoanut water was taken if and when something was craved.

4. Every Monday the midday meal (the principal meal) was restricted to saltless, conservatively cooked leafy or other vegetable flavoured with cocoanut scrapings. On other days the meals included a minimum of rice and gram.

5. In the evenings a little banana with cocoanut scrapings and brown sugar was taken; no food at night; in the mornings only tender cocoanut water, when felt to be necessary.

6. On three days in the week—or oftener—if found needful—a non-violent enema was taken.

7. From the middle of December no food was taken after the light repast of bananas, mentioned before, till some time between 9 and 10 a. m. the next day.

The beneficial effects were the following.

1. The expected cough and expectoration of phlegm did not appear at all.

2. Whereas previously he could not lie down, nor sleep, now he got 5 to 6 hours of refreshing sleep, so that he forgot his previous sleeplessness.

3. Whereas formerly he could not walk even a few steps, now he could walk half or a three-quarters of a mile even in cold and dewy weather.

4. Formerly he had to bathe in warm water; now he bathes in cold water regularly.

5. Though there was an apparent thinning of the body, there was no weakness; on the other hand, laziness and aversion to work has disappeared, and the body feels light. These details were culled from letters written by the patient to his adviser.

An asthmatic who came very recently to our Sanitarium received before coming here an arsenical injection which gave him a burning sensation in his eyes, legs and elsewhere. By following a programme for the cure of his dyspepsia, which was the cause of his asthma, in which there was an approach to fasting for some days in the beginning, he has been, within a month, relieved of those burning sensatious; his hunger-sense has been recovered and his general health has been greatly improved. He cannot stay here much longer, and so he would have to continue the same programme when he goes back home until he gets a complete cure.

DIABETES

The medicos say that this is due to failure of an organ called the pancreas,—an adjunct of the digestive system,—to produce a substance called *insulin*, which is needed for the assimilation and utilisation of sugar, which is the product of the digestion of starch. For some time now they are injecting 'insulin' obtained from slaughter-house waste, which gives temporary relief. This procedure allows the disease to worsen and become more or less incurble in time.

Even when the author was a mere novice he was able to give suitable dietetic and other advice to an old diabetic, so that he got a cure in one year. A retired allopath treated a diabetic by making him fast for a week and then dieting him somewhat hygienically, so as to restore and maintain his blood-alkalinity, and in about three months the patient improved so much as to be readmitted to his post in the public service. The doctor however had given him a severe warning, that he would stay cured only so long as he *strictly* abstained from sexual indulgence. For three years the cured patient abstained, after which he could not resist the urge to indulge in the forbidden pleasure. So he made up his mind to incur what he believed to be the certainty of death, by breaking the doctor's injunction. Actually it took him two more years to get a relapse of his diabetes. Being fully persuaded that he would die soon, he indulged himself to excess, and thus incurred the predicted penalty. Actually it took him three more years to become so sick as to die. The author's view of this case is that the doctor misdirected him. He ought to have told him that he might indulge himself within the limits of Vital Economy, but that if he exceeded those limits he would have a relapse and die; if he had done this, the cured patient would have had hope enough to give him a motive for self-restraint, and this would have enabled him to stay cured for many decades, without absolute abstinence from indulgence. The reader must here note the instructions in chapter XI.

The follwing are the details of a more recent cure of a diabetic. The patient was of middle age. He had derived no benefit from medication. Somehow having heard of Nature-Cure and of our Institute, he came here. The following prescription was given to him.

At 7 a. m. he was to chew and eat a dozen leaves of bilva (बेलपत्र). At 10 a. m. or when hungry he was to take a salad of carrots and tomatos flavoured with cocoanut scrapings and some coriander (घनिया) leaves, or similar salad of any other green vegetable like cucumber, bitter vegetables being excluded. Salt was to be added very sparingly and very little powdered cummin seed (jeerakam or jeera) was also allowed. To the salad a little fresh curd was allowed to be added, *or* a little fresh buttermilk was to be drunk at the end. In the afternoon, between 2 and 3, a tumbler of tender cocoanut water or dilute fruit juice was allowed. At 7 in the night about 10 ounces of fresh raw cow's milk and two medium sized bananas, or two ounces or tomatos were allowed. Fasting on water alone for one day in the week was prescribed also. Also some baths were prescribed; in the morning a hip-bath for 15 to 25 minutes; after 8 a. m., basking in the sun to be followed by an ordinary cold bath; in the afternoon an abdominal wet bandage for two hours; after 4, a spinal bath. Walking both morning and evening, 'yogasanas' and some abdominal exercises—tensing the abdominal supporting (rectus) muscles by raising the head and trunk, or the legs,—while lying in bed—were also advised.

In this prescription the main thing to be noted was the exclusion of cereals and grams. This and the positive foods prescribed together enabled the life-principle to carry out a repair and reconstruction of the whole living organism, so that health returned and the disease retired before it. The patient was greatly improved in about a month.

In another case, a patient, who came to our Sanitarium and stayed for two weeks, got considerable benefit. He had been using insulin before, which had brought on another disease—of the kidneys,—called albuminuria, or albimin in the urine. By treatment similar to the above the proportion of albumin in the urine was greatly reduced. He went back to his place, saying he would continue the course there. But later news showed that his habits of self-indulgence had not left him.

PILES (HAEMORROIDS)

These are the aftermath of Chronic Constipation, and coexist with Dyspepsia, and are proofs of rapidly declining health. They are sacks of blood, formed of dilated and weakened veins and sometimes they bleed, whether profusely or otherwise. Hence the line of treatment outlined for Dyspepsia will cause them to disappear. Surgical removal of the piles does not remove the cause, the growing ill-health and loss of tone of the tissues involved, and is hence no real cure. The patient will have to use the non-violent enema once or even twice a day, so that there may be no arrears of stools pressing upon and poisoning the parts involved. Also it will be prudent to start the course with an approach to fasting kept up for a month or two, or even longer still.

Even during the author's novitiate he was able to supervise the cure of a serious case of bleeding piles, where the patient was the husband of the lady who was treated and cured of her puerperal fever, described in Chapter XX, page 356. Of course in that case the programme prescribed was not according to the one now advised, and even that was not followed strictly.

PHILARIA (ELEPHANTIASIS)

This ugly disease which consists in the deposit of foreign matter in one or both of the legs, causing it to swell and become hard, is difficult to cure when it gets confirmed and the swelling hardens, though it would not be right to say that it is then incurable. But if taken up when it is just beginning, or not far advanced, the cure is easy by fasting and curative dieting, and other hygienic measures.

In a case treated by the author about 20 years ago, the patient had many spells of fever, each of which was followed by an increase of the philarial swelling, and each time he fasted. After the fevers had ceased he was put on one meal a day of leafy vegetables conservatively cooked and flavoured with cocoanut scrapings, eaten with a limited quantity of fresh curd. Nothing was taken in the morning. At night only two small bananas and about eight ounces of fresh raw milk were taken. The filarial taint disappeared in about six weeks and did not return till death, which took place about six years later, due to a medically treated fever.

In a case treated in the Sanitarium, which was not far advanced, the philarial swelling became less and less after every one of the short fasts, and the reduction was maintained so long as the patient remained on an exclusive diet of vegetables. It returned whenever he took rice. He did not remain long enough to get a complete cure.

So this disease also is only a satellite of Dyspepsia, and is cured by curing the dyspepsia.

EPILEPSY

This is a mysterious affliction due to the toxic filth invading the brain, in which the patient is liable to sudden fits, when he loses consciousness and control over the voluntary muscles, so that he falls down and remains in a swoon for some time. As the encumbrances differ from patient to patient and there may be complications due to varying defects of health affecting one or more of the sense-organs and of the mind, not all patients are easily cureable. The following is the story of a cure of this disease treated at home according to instructions by post, condensed from a speech by the husband, Shri S. R. Kabse, a student in one of the Nature-Cure classes held in a place near Bombay in 1948.

Shrimati Kabse had the disease from her 16th year, before marriage. Ayurveda and Homopathy failed, and the deadly drugs, injected or taken by mouth, under allopathic treatment, aggravated the disease so much that she became subject to a suicidal mania. She was married in 1946 and thereafter Shri Kabse came to know of the disease. Being already acquainted with Nature-Cure, chiefly as set forth in foreign books, he told her about it and she agreed to follow it, throwing away the deadly allopathic pills. A programme of dietetic and other treatment taken from two of those books was rigorously followed for four months, without good results. At that time on the advice of a friend he read the author's Practical Nature-Cure twice, and then came to realise that he was "not observing that most important and fundamental principle in the Life Natural, namely Vital Economy." He also saw other points of difference. So he wrote to the author. In his reply the latter wrote as follows:

"The diet programme you have sketched is not sufficiently positive and besides it is not quite according to the and rejuvenation of the vital machinery. The more serious the condition, the more necessary will be this measure of health-recovery. After a satisfactory measure of improvement has been achieved by this course, the patient must follow the course recommended for Dyspepsia, which will complete and confirm the cure. How long this course must be followed cannot definitely be stated, because the time needed for a complete cure will vary according to the degree of injury the constitution has already sustained. First the blood will become normal in its composition and then the other vital structures will be renovated. Shri Purushottam Das Tandon, who cured himself of this condition, insists, among other things, the complete renunciation of salt as well as all the other unnatural appetisers. The patient will be well-advised to do so, especially if his case be serious, as it was in Shri Tandonji's case. The reader may in this connection read with profit the article by S. Swaminathan on this subject in the March (1956) issue of The Life Natural. The aid of spiritual exercises also must be sought.

HEART-HEALTH

There is no need to stress the great importance of the soundness of the heart. So long as it is sound, it does its work rhythmically and somewhat slowly, so as to obtain sufficient rest between the heart-beats; it is during these short spells of rest that the heart's muscular structure receives its supplies of repair material and is relieved of its wastes. This organ cannot become abnormal or sick so long as the general health is maintained by living righteously in all respects. On the other hand, abuse of the living body in one or more of the ways known to civilisation is very likely to end in breakdown of the heart or any other equally important organ.

It is worthy of note that among the members of the allopathic medical profession there are proportionately more sufferers from diseases of the heart than most other communities.

Functional disorders of the heart are manifested by palpitation or pain, the heart itself being quite sound all the time, its functioning being disturbed by indigestion or dyspepsia, or other abnormality of the digestive organs. Among other things flatulence (wind) affects the heart's function. If the stomach be distended by gas, there is a pressure on the heart which interferes with its functioning. So also nervine poisons, that affect the brain, introduced by excessive indulgence in 'stimulants' like tea, coffee, tobacco or the like, also interfere with the heart.

Reckless living, such as overindulgence in sweets, may lead to a specially dangerous crisis, due to the formation of a blood-clot in the arteries that carry blood to the heart-tissues. It is also caused by an excessive intake of fats or proteins. A waxlike substance called 'cholesterol', is formed in abundance, which sticks to the inside of the wall of the arteries, thus narrowing the passage (lumen), which would lessen the blood-supply to the tissues that are served by them. If a blood-clot is formed, then there is danger of death, unless the life-power is able to restore the blood-supply by some other route. It has been stated by competent witnesses that this particular affection,—called athero-sclerosis—is less in countries where fat-consumption is low, and high where it is high, as in the U. S. A. But excess of cholesterol can arise also by an excessive eating of starch or sugar. Thus it is seen that the civilised preference for negative foods and neglect of the positive ones, is one of the basic causes of this and other deadly diseases.

It is said that wrong postures are among the causes of these diseases. But the habit of falling into wrong postures coexists with unawareness of the wrongness of the posture, and this unawareness is due to the systematic neglect of Health. On the path of Retrogression of disease, the follower recovers this awareness and then corrects the postures.

It is possible to see whether or not a patient is likely to become a victim of heart disease, and then to save him from that fate by suitable hygienic treatment. A patient, J, who had only very recently been an inmate of this Sanitarium, had the following afflictions, namely severe indigestion with gastritis,—manifested by a burning sensation in the region of the stomach—flatulence, throbbing at the solar plexus, palpitation of the heart, pain in the finger ends, exhaustion with very little exertion and so on. His skin was dry and would never perspire. He suffered from sleeplessness and from anxiety about it. He was a slave to the smoking habit, and all his attempts to stop it proved in vain. Being encumbered on the back side he was evidently on the way to organic disease of the heart.

The question was whether he had any remnant of Vital Reserve by which he could recover positive health, so as to escape the heart-disease that was waiting for him. This was tested by giving him a Whole-Pack Sun-Bath as described on page 304. In 20 minutes there was a vital reaction; he got some perspiration. After a very brief whole bath he felt lighter. He was then put on a course of positive diet and other items of the hygienic cure. On the very first night he had a crisis. He had stopped smoking on coming. He had a headache and heaviness in the head. The usual hot foot bath for the crisis gave him some relief. He could not sleep that night. But he resisted the temptation to smoke, and thereafter remained free from the habit. Enemas were given even after a natural motion, and the other details, the drink of herbal juice in cocoanut water, sun-bath with banana leaf and well-wrungout wet sheet covering with head protected from the sun or a hot immersion bath, spinal bath, an approach to fasting—taking only tender-cocoanut water, not more than twice daily—was carried on for four days. The headache left within 24 hours. During the crisis hunger disappeared and weakness increased, showing that absolute fasting was indicated, and so he fasted. Old stools were brought out by enemas. After 3 days of fasting hunger returned, and weakness became less. The diet was modified, a little cooked vegetable being given at night; in the day only tender cocoanut water was given; but after some improvement in the digestion vegetables were given in the day also. After two weeks some cereal-food was allowed along with vegetables at night.* Soon Mother Nature gave him good sleep also. His weight, which had been 98 lbs, went down to 90; the lost 8 pounds was sick tissue, the loss of which was really a gain. After these two weeks he was greatly improved and gained strength, so that he was able to cycle 32 miles and walk up a hill, to see a Jain cave temple on one side, and another cave on the opposite side at Sittannav*a*sal, 10 miles away from here and another place further off. The improvement continued and he was well started on the road back to health when he left the Sanitarium at the end of a month.

The following cure of heart-disease brought on by drug-treatment for chronic rheumatism is summarised from *The Life Natural*, Vol XI, No. 11, (March, 1953):

> The patient's rheumatism had become deeprooted and heart troubles had supervened, for which there was medically no hope at all, because 'Medicine' could not possibly cure what it had itself brought on. The patient's son after reading Practical Nature-Cure became convinced that the cure must come through curative dieting. Under advice by Sri L. Ganesa Sarma, the following course was adopted: After an easy walk, in the morning, 2 ounces of grass juice; about 10 a. m., a mild sunbath—with wrung-out wet cloth covering—for 20 to 30 minutes, followed by a spinal bath and then a full cleansing bath; about 11 a. m. a meal of *chulai* leaf vegetable or snake-gourd, steamed and mixed with plenty of scraped cocoanut; at 2 p. m. a glass of diluted lime juice sweetened with jaggery (गुड़); at 4 p. m. spinal bath with simultaneous

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* The diet during the day was kept light and the night-diet increased, so that the patient might live by the same programme of diet after his return to work.

hot foot bath, followed by a full bath; at night she sometimes fasted, or took a little raw cucumber (ककडी) or a cup of raw milk; before going to bed she had a hot footbath for about 15 minutes and while in bed a stimulating abdominal wet bandage. There was weakness for about a fortnight. But in 45 days in all she felt great improvement and was free from all her troubles. In this case the patient was 'allergic' to cocoanut, but the allergy vanished by the omission of all negative food and by the gradual increase of the cocoanut. It must not be supposed that there was a perfect--radical--cure within that short period.

CHRONIC APPENDICITIS

Acute appendicitis is easily curable by the same measures as fevers and other acute conditions. It is wrong to have the appendix surgically removed in such a case, because mutilating the body in this way leads to worse diseases, though the excuse is that there is a notion of urgency due to ignorance. But resort to surgery for a chronic appendicitis is sheer cowardice, since here is no urgency at all: there is here ample time to give a fair trial to the Natural Way first; surgery may be postponed until this way has been tried, and it will be found that the disease would subside and retreat in the face of the rapid improvement in health, so that there is no need for surgical interference. The condition is curable on the same lines as chronic constipation or dyspepsia.

RICKETS (SOFT BONES)

Due to the neglect of positive foods, children grow up with ill-formed weak bones which cannot support the body-weight, so that they are unable to stand or walk, but creep on their buttocks. A rickety child of three years, who had been treated allopathically on a diet of milk without any effect for four months, was set on his legs and became quite normal in three months, by a drink of dilute grass juice taken on an empty stomach every morning, no food being allowed for two hours thereafter; basking in the sun, followed by a full bath was also prescribed. The author when he went to New Delhi in 1952 was shown the boy playing along with other boys, and could see no trace of the trouble. Calcium is considered as the needed repair material and milk is believed to be a reliable source for it. But the milk calcium proves unassimilable, whereas herbal juice, from which milk gets its calcium, has proved quite adequate, not only in rickets, but in a great variety of other health-defects. Herbal juice thus happens to be the ideal food-supplement for all deficiency diseases. And it is probable that most chronic diseases are due to deficiency of positive elements in the foods of civilisation. In this connection the article 'Grass Cure' by Ganesa Sarma in *The Life Natural*, (Volume XIII, No. 1.), may be studied.

ULCER OF THE STOMACH OR DUODENUM

The case of the author's wife narrated in an earlier chapter was ulcer of the stomach, called Gastric Ulcer.

A patient with duodenal ulcer came and stayed in this Sanitarium for about five months. The duodenum is the tube leading from the stomach to the part of the food-canal known as the small intestine. The patient was in utter despair and had made up his mind either to die here or go home radically cured.

He came here hoping that he would be put on tender cocoanut water, which he thought, would help him back to health. Along with sun-baths and other routine measures, he made an approach to fasting by taking only tender cocoanut water for a month or more and then lived upon raw leafy vegetables and tomatoes, twice a day. When he went back he was free from his affliction.

VARICOSE VEINS

The veins are blood-vessels by which the blood returns to the heart, so that it may go out again by the arteries. These veins become distended and weak, so that the flow of blood back to the heart is impeded; due to the stagnation of the blood in these weakened veins, a deformity called 'varicose' veins results. This varicosity is traceable to the same causes as other chronic conditions. An article on this topic by Sri S. Swaminathan in The Life Natural (May 1956, Vol.XIII, No. 9) will be instructive.

URINARY TROUBLE FROM PROSTATITIS

Quite a number of old men have difficulty in passing urine, which is not always serious. Usually the use of a cold water gush suffices to ease the trouble in most cases. This may be due to a variety of causes. But one cause that can prove serious is the inflammation of a gland called the *Prostate*, through which passes the passage for emptying the urinary bladder, so that the passage is surrounded by that gland. If this becomes inflamed and enlarged, then urination may become impossible, necessitating the frequent use of a catheter, which will be painful because of the sore condition of the passage or of the obstruction by the enlarged gland. A temporary device is to make an opening from the bladder to the outside and inserting a rubber tube to lead out the urine into a bottle placed there. This is not always satisfactory, and hence an operation is advised for removal of the gland. This is far from being an easy procedure; indeed it is so dangerous that the surgeon obtains a document absolving him from all responsibility for any untoward consequence. In the August (1956) issue of the *Life Natural* there is an article by Sri Ganesa Sarma giving the history of a *natural* cure of the sick gland, (the patient coming to Nature-Cure because of the very high fee demanded and the exoneration document insisted upon), which the reader may peruse.

NERVOUS DEBILITY AND ITS EFFECTS

The almost universal Dyspepsia that is inevitable in modern, scientific civilisation—dominated as it is by a profession interested, not in our health, but in our ill-health—sooner or later undermines the integrity of the nervous system to the extent that its functioning and even its organic structures become deranged, and the resultant state is called Nervous Debility. This affects not alone old people, but even the middle-aged and the adolescents. In these victims it manifests as spermatorrhoea (involuntary loss of semen) and impotence, sometimes accompained by slavery to habits of 'self-abuse,' which worsens the nervous debility from which it arises. The nervous system receives the same blood-supply as the rest of the living body, and this supply depends for its quality upon an efficient assimilation, which in its turn is affected for the worse by arrears of elimination, causing toxic wastes—end-products of what they call metabolism—and hence, like other organs, the nervous system becomes poisoned. Not alone that, in medical practice, nerve-destroying poisons, such as bromides, are freely used. It is no wonder therefore that in the most highly civilised and supposedly advanced countries, as in the U. S. A., 'neuroses'—affections of the nervous system, often culminating in lunacy or insanity,—are very common and are increasing by leaps and bounds, perverting the social life, economy and politics. Mental health is far to seek among these unhappy peoples. The author has himself been a victim of this grade of ill-health, but has been rescued from it by returning to Nature's allegiance, renouncing that of the medicos. What will cure the underlying Dyspepsia will cure all these afflictions. Particular care must be used in making use of the fasting cure, which after all is a double-edged weapon as remarked by Dr. Lindlahr. Vital Economy and Corrective dieting, as part of an all-round Hygienic programme of cure, is practically certain to restore health in nearly every case. There is no need to repeat here the programme of cure that has been described in detail in the section on dyspepsia.

LATENT DISEASE

People who consider themselves healthy are not necessarily really so in the sense that they do not harbour diseases in seed-form; for in civilisation really healthy men are extremely rare. Diseases exist in seed-form— in *latency*—in every body that is encumbered.

When the encumbrances are heavy, that is, when they have advanced to the second stage, and when the left or back side or both are so encumbered, then chronic disease must be understood as being latent and very likely to become manifest as patent disease in course of time. But the follower ought not to wait till this happens. He should take to a course of health-culture—on the lines recommended for Dyspepsia—so as to reduce the encumbrances, and thus root out the disease so that it cannot arise at any time. In this context, the reader should consider the excellent example set by the asthmatic patient, Sri Chettiar, who prevented the fit of asthma that would otherwise have come to him some months later. Asthma lies in a latent phase when there is no asthmatic fit, and can be cured like a chronic disease, so as to prevent its acute phase. Other latent diseases also can be prevented in the same way by health-culture. The fact that the disease is latent does not make any difference.

SKIN-TROUBLES

The skin-function is of great importance for health in general and specially of the nervous system. This will be evident from the author's case. Scabies, eczema and other skin troubles are Nature's defence measures against worse diseases. Herein the reader is referred to the article on Skin Troubles in *The Life Natural*, Sept., 1956, by Prof. L. Ramachandra Sharma, M. Sc.

COMMENTS

The intelligent reader will have seen from the above examples that, in spite of the difference in name and symptoms—which is only apparent—all these varieties of ill health are really only the outgrowths of a background of Dyspepsia and are curable by removing that background. The practical measures needed for removing it have also been set forth in detail in the section on Dyspepsia. If after reading this chapter any reader feels it a grievance that his own particular health-problem, different only in its symptoms and its allopathic label, has not been dealt with, then it will be his own fault. He must understand that all chronic disease is one and the same, just as all acute disease is one and the same, and that one and the same course of treatment will be adequate for every one of them. All that he will have to do is to see whether or not this is a chronic disease, a manifestation of dyspepsia, which he had to get rid of by the programme of hygienic treatment detailed for Dyspepsia. The items recommended are, first a period of an approach to fasting and then a course of dieting with other natural methods, with short fasts at intervals, as described before. He must proceed as if the particular symptoms did not exist and without attaching any value to the allopathic label given to the ‘ disease. ’

HINTS AND CAUTIONS

Most patients wish, if possible, to get into a Sanitarium for treatment for at least a month or two, because of serious handicaps in their own place, due to the hostility and persecution of kinsmen and friends who are firm believers in allopathy and are sincerely convinced that one must be a lunatic to take to Nature-Cure even after becoming a medical failure. But there are facts about some of these Sanitariums, which should make them hesitate, and it is highly probable that other Sanitariums and clinics are subject to similar defects. As a rule the men who run these sanitariums are not themselves well-versed in this Art of Non-Violence in healing. Most them are fanatically persuaded that one particular author is the sole authority on the subject, and that those who do not accept him as *the* authority are unworthy of consideration. That socalled authority may be wholly without a suspicion that there is a principle called Non-Violence, which is of fundamental importance in practice. The reader knows that this is the principle of *sanity* in our hygienic practice, and that it can be set at naught in a great many ways, as has been shown before. Non-Violence requires recognition of the right of the patient to a voice in what treatment is to be given to him. To treat him as having no such voice is the besetting sin of allopaths. If one calling himself a Nature-Curist treats his patients as little better than cattle, he is, in *our* opinion, not a Nature-Curist at all. The patient, if treated with due respect as one capable of judging for himself what would suit him, at least after necessary explanations are given to him, can correct the dogmatism of the doctor. In our Sanitarium the patients, where possible, first read through *Practical Nature-Cure,* and their doubts and difficulties are cleared, so that they become co-partners in framing the programmes for their cure. Another point is that it would be violence to prescribe a *routine* treatment for all patients, without regard to their idiosyncrasies, peculiarities or personal likes and dislikes. Father Kneipp, a very sane healer in his day, told us to '*individualise in treatment*,' a maxim that seems to have almost died with him; for in Sanitariums as a rule this is not done. Prescribing baths or fasts or anything else according to a routine without regard to the patients' personal needs and limitations would result in Violence to some of them at least. These measures have to be adjusted in each case to suit the patient, and often it would be needful to consult him and make a decision with his assistance, and which will be accepted by him as proper.

In respect of fasting there are dangers to be avoided. The bigoted worshipper of authority believes in certain rules for fasting laid down by the pioneers, which are not accepted as safe and beneficial by all Nature-Curists of the present day. In the chapter on Fasting it has been explained that in chronic ill-health there is an acid-laden blood-stream, which makes fasting for more than a few days useless, and even dangerous, that before such fasts are thought of, the blood-alkalinity must be raised to its normal level.

Also there is the need for giving a suitable corrective diet for every chronic, since he is already a sufferer from the cumulative evil effects of decades of eating wholly negative meals. These effects can be neutralised only by giving him, for a sufficiently long time, an almost exclusive diet of positive foods. Instead they impose upon him highly nourishing foods, such as milk or curd in heavy rations, which would by no means conduce to his recovery of health.

Also many self-styled Naturopaths have not shed their past allopathic ideas. They retain them and therefore practise an allopathic, crippled Nature-Cure. In one case a sufferer from long-standing and advanced lung-tuberculosis,—himself an allopathic doctor, who had gone through the stuffing and streptomycin treatment, which only worsened his condition,—was compelled to take highly nutritious, unassimilable food for so long as to completely upset his Vital Economy, so that he died.

The healer who is to treat a chronic patient successfully must have a sound knowledge of the twin principles of Vital Economy and Positive Dieting; the latter, as has been said before, implies the choice of foods, not according to their food-value, but according to their *health-value*, which is altogether different. Above all he must have a perfect grasp of the principle and policy of Non-Violence.

These facts and considerations must be borne in mind in making a decision on this question. If still the patient has to go into a sanitarium, he must see to it that his right to the mode of treatment he considers right is freely conceded. Else he would do well to go to a secluded place, where he would be free from the persecutions of his well-wishers and carry out his treatment there, if he is unable to come to our Sanitarium, where the patient's personality will be respected and perfect Non-Violence observed, and where individual attention is given to every patient.

2. The patient must also be well-informed as to the length of time that would be needed for a radical cure in his case. Even though in many cases after a month or two, it may seem as if the patient's disease has

subsided or vanished, he must not conclude that a radical cure has been reached in his case. The time needed for a radical cure in each case can be approximately known only by diagnosing the encumbrances of the patient. As a rule no chronic case is curable within one year; the chances are that in many cases it would take longer; it may need two or three years according to the seriousness of the encumbrances; if there be advanced back encumbrance, then it will not take less than 3 years. In our Sanitarium patients seem to improve considerably during the very short time they remain here; but the truth is that the encumbrances still remain; they have only been somewhat lightened. The real cure comes only by a great reduction of the encumbrances, so that from the second stage they are brought to the first which is the stage of acute diseases. Hence they are informed that the complete cure is still far off and they are given practical instructions as to how to proceed with the cure till it is completed, and also how to live thereafter, so as to *stay cured* to the very end.

In the meantime there are likely to occur *ups and downs* in the apparent health of the patient. These should not be taken at their face-value; for what appears to be a 'down' is not really a down, but a concomitant of a spell of vigorous curative elimination. The truth is that this elimination does not proceed at a uniform rate of speed or slowness all the time, like the movement of the hands of a clock. For some time it proceeds vigorously, and then it is slowed down or suspended for a period, and thereafter the process is recommenced; and thus it goes on, somewhat irregularly, until there is a return of positive health, at which the patient will remain steady for a considerable time, if he follows a sufficiently healthful regime thereafter. During these suspensions the patient feels well and even thinks his cure is complete, which is not true; but when the elimination starts again he may feel ill. This is on the surface. But underneath there is a steady healthward progress. That is to say, though the final cure will come long after, the patient will be getting some improvement, of which he will become aware at intervals; and with this he must be content, and persevere calmly and faithfully till the cure is completed. Being a 'patient,' he must not be impatient. No one can make bargains with Nature, because she is Divine.

3. During the progress of the cure, the patient is not unlikely to have what have been called 'Curative Crises,' which are acute illnesses; these are proofs that encumbrances have become less and vitality has increased, because without these favourable changes acute crises cannot arise at all. Therefore he must not be frightened or discouraged by their coming, but must welcome them; this is because a curative crisis is a crisis that carries the cure forward and raises the patient's health-level. He must then modify his programme, taking to fasting or a very close approach to it; he must also use the sun-cure, the water-cure and the air-cure more vigorously. Thus in the course of a cure of a chronic disease, there are chronic as well as acute phases alternating and each of these must be dealt with according to its nature, as chronic or acute. When the

last crisis is gone through naturally, then the final and complete cure is reached.

In some cases there may be few or no acute crises at all, the cure coming on smoothly without these seeming interruptions.

4. The next point the follower must take note of is the observance of Brahmacharya or sexual self-denial. In one of the preceding sections it has been shown that the rule of self-restraint is not the same for the chronic, as for the patient of acute disease. The author does not seek to lay down a uniform rule for all chronics, because their vitality and mentality vary greatly. He rather makes the patient responsible for his actions, and expects him to steer a line of safety between the two extremes of absolute abstinence and exessive indulgence, as stated before in the chapter on continence. But during the acute phases—the curative crises—he must be strictly continent, as he would have to be in a fever or other acute illness.

5. If in a chronic case the patient complains of different symptoms or afflictions, he must understand that there is a *natural order* in which he would be relieved of them. The more superficial ones will be relieved earlier; the deeper and more chronic ones will persist for a long time and be relieved in the later stages. The patient cannot ask for the immediate relief of those symptoms which he considers least bearable. Neither 'doctor' nor patient has any control over the time that each of those symptoms would take to be relieved. He must be content to receive such reliefs and benefits as Nature chooses to give him from time to time.

6. The chronic must, from time to time, deal with the varying states of his mind so that it will not put spokes in the wheel of progress—so that it would faithfully and enthusiastically co-operate in carrying out the curative programme. He must remember the fact that this Science is based on the Truth of Biology as taught here and be concerned with his own part, the conduct of the methods of cure, leaving to God what belongs to Him alone. He must not be elated, nor depressed, by the changing conditions, the ups and downs mentioned before. He must remember that on the whole what Nature does is for the best.

7. An important problem to be faced is the giving up of bad habits, which have been the cause of his ill-health; for if he continues to be a slave to these habits, his ill-health will persist and he will not deserve—and therefore will not attain—the radical cure he needs and desires. As the bodily constitution and the mental temperaments vary enormously from patient to patient, and as it is the *patient* that needs to be cured, and not the disease, it is not possible to give the same advice to all; each patient is free to solve the problem in his own way, provided he understands the necessity of reform and is in earnest to make the needed changes sooner or later. To change habits by a mere effort of the will may be possible for some; but the rest would require some aid, such as fasting or an approach to fasting, or the mere lapse of time, during which due to the improved diet, the constitutional hindrances will become less. Also the bad habits may be renounced one by one. But that is not enough; the patient must

be watchful and make sure that the evil habits do not stealthily return and take possession of him again.

8. If the patient's constitution be not good enough for a continuous practice of the methods of cure, then it is permissible for him to suspend the treatment at intervals and resume the course of the cure after each suspension with renewed zeal. What sort of programme he will follow during these suspensions is also a question the author would gladly leave to the patient, with the hint that it would not be proper for him to go to the other extreme and indulge himself recklessly, so as to undo the good effects earned by him by his practice of Hygiene. Let him follow the *Middle Path.*

9. An important hint for most chronics is that it would be a good policy for them to GO SLOW. Excessive zeal may lead to attempting what may be more than what the patient would be able to carry out. It may be safer for him to do a little less than a little too much. It has been observed that followers, that went to extremes in their reforms of life habits, later went back to their old habits. The necessity for this policy may be realised by the reader by the analogy of the caution that is observed in modifying the speeds of railway trains according to the nature of the track and other conditions. The speed of a train on a metre gauge line has to be less than that of a train on the broad gauge. Also the speed when running on a curvature of the line has to be made less than on a straight track. If the cautions are disregarded, then disasters are almost certain; the carriages begin to sway from side to side, and there may be

a derailment, and some of the carriages may be thrown off the rails; that is, there would be a serious accident. What happens to a chronic, who,—through excess of zeal and over-estimation of his abilities,—disregards this caution, is exactly like what happens to the train described here. The patient seems to be making rapid progress and is jubilant over it. But since the amount of foreign matter that is stirred up by this imprudence would be a great deal more than his vital power can eliminate, it is probable that a premature, and therefore more dangerous, acute crisis would be brought about, which might cause death. It must be understood that we ought not try to hasten the pace at which Nature will cure us. We must not try to *lead* Nature, but must follow Her reverently and be content to allow Her to cure us in Her own good time.

10. The patient will do well to attend to his bowel-health all the time. If the food-residues stagnate in different sections of the large intestine (bowel), the food-masses in the stomach and the small intestine would also stagnate, being hindered by the stagnating masses in the bowel. The methods given in the chapter on Water-Cure are available.

11. Let not the patient forget the main theme of this book, that all disease is one, that chronic disease, whatever its medical label and its symptoms, is one, and hence requires only the restoration of health by the cure of the basic disease, the Dyspepsia. He must read the *whole* book and understand this central teaching and act according to it. It is not proper to search for the place where one's particular disease is dealt

with and copy the treatment described there, because the disease is not the same in every case, but varies from patient to patient. It is also not right to feel disappointed if one's particular disease is not specifically named and dealt with. That would be an allopathic approach to this hygienic system. The follower must make up his mind to be his own doctor, at least in part to begin with, and master the science as a whole, before considering how to cure himself.

12. A useful caution is about rest and relaxation. On this subject there prevails a great deal of ignorance. Really there is no rest, but only economy of vital power, saving it from waste in certain ways, so that it may be available for the more urgent service of cure by elimination. Such saving is effected by a fast, or an approach to fasting or such practice of Vital Economy as is suitable and necessary. Allopaths who prescribe absolute rest make it nugatory by imposing unwanted rations of heavy negative food. What one needs to observe is the golden mean,—the middle path —which means avoiding excess of work or exercise. Rest in bed may be necessary in some cases; but even in bed, it is not necessary to remain motionless like a log of wood.

POSTSCRIPT

In drawing up a programme to be followed for a radical cure the patient has a reliable guide in his knowledge of the Fivefold Food, given in chapter V. Of these five, the first, namely Ether, is obtained by Vital Economy, which embraces Brahmacharya, Fasting and restraint in eating. Earth is represented by positive food. The other three are plain enough.

XXIII. Destructive Disease

This belongs to the third and last stage of the disease-progression. As the diseases retain the chronic character of those of the middle stage, they are also called *Chronic Destructive diseases.* The background of these diseases is the further impairment of the patients' bodily and mental constitution. Undeniably this impairment is due to medical treatment continued during the two preceding stages. There is *no* third stage for those patients who get themselves radically cured of their diseases of the second stage by the rational methods of Natural Hygiene. The reader will in this context remember the thesis maintained by Dr. A. S. McNeil in his book on cancer, that cancer is chiefly due to the general poisoning of the living tissues by the use of vaccines and serums. This being the case, it would be utter folly to hope that these diseases could be prevented or cured by allopathic means. Since violent drugging and improper feeding have brought about this progress from the chronic to the destructive stage, further treatment on the same lines can only lead to the release of the patient from these doctors by death. It must be remembered also that medical prophylaxes—vaccinations and inoculations—also contribute to the passage from the first stage, through the second, to this, the third and last stage.

In some cases what begins as a simple acute disease, such as a simple fever, changes under medical care into a destructive disease, as in the case of the author's friend, at the end of which a fatal dropsy arose, of which he died. In another case a boy who was treated for 'typhoid' fever finally became a consumptive and died; the tendency to this disease had come to him from his father whose death was due to it. This patient might have been saved if his 'typhoid' had been treated rationally. Another case that ended fatally, due to long-continued medical treatment, will be narrated in this chapter. Examples of this kind are inexhaustible. These cases show up the true nature of allopathy as a builder-up of incurable disease, not of health.

The endless search for less dangerous remedies, to replace those that have been found to be too dangerous for use on patients, itself shows that 'Medicine' is not medicine. All these have uniformly failed, as stated before. Among these is *streptomycin*, an antibiotic guaranteed to be a harmless but effective 'cure' of tuberculosis. It has since been proved to be more deadly than the disease itself; the patient dies because he is unable to eliminate this deadly poison. So are radium and deep Xray for cancer. The third stage of disease being the last, there is no further stage to which the patient can be carried; there is only *death*, waiting for him, if he does not return to Nature at least then. Cures can come only by *reversing* the direction of the progress, as explained before, and allopathy does not even know of it.

A few examples of the hygienic cure of destructive diseases will now be given.

CONSUMPTION

In 1922 the author got his first chance to treat consumption. In that case fever was the dominant symptom, and probably for that reason the case was easy to cure. The patient, a grownup woman, mother of two boys, had inherited the seeds of the disease from her mother. For three days she fasted. Also she got all the sunlight she needed, being exposed to the sun on the open top of a house for hours at one stretch, and was having *a*chamanas of cold* water. On the fourth day the fever left and hunger returned. After this the diet was carefully regulated according to the author's knowledge at the time. In the beginning only tender cocoanut water or orange juice—in limited quantities—was allowed. Finally S*a*ttvic iddali was allowed once and some other light food another time.

In about six weeks the patient recovered strength and some degree of health. She was warned that she was not yet out of danger. But the patient got out of hand, and began to eat forbidden food and this led to the treatment being discontinued. About nine months later there was a very bad relapse and in three more months she died; the patient might now be alive if she had had more self-control in her eating.

2. The patient, whose cure of coma and fever was narrated on page 365, later suffered from consumptive fever when she was about ten years old; by very low and positive dieting, with sun-baths, trunk-packs and other very gentle methods she was perfectly cured in one year.

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* The word 'cold' does not mean the same thing here as it would mean in Europe or the U. S. A. The term is really relative; it does not mean the same temperature at all times and in all places.

3. In a case of consumption in Lyallpur (Panjab) which was successfully treated according to instructions by post, the cure was reached by a strict observance of Vital Economy, that is, by very low and positive dieting, and was completed by an absolute fast of 11 days. Previously, under allopathic care, she had been heavily overfed with highly nutritious negative foods, which is the routine in such treatment. It was because that treatment made her worse, that she came to Nature-Cure. The patient's husband had serious doubts about the rightness of the new treatment. The author explained to him that the stuffing treatment having failed, it was reasonable for him to give a fair trial to the diametrically opposite method now prescribed; by this arugument his doubts were cleared. The diet was confined to thin butter-milk and fruit-juice of one kind, given not more than twice a day; neither milk, nor solid food was allowed. The result proved that this dreaded disease, which has been found to prove fatal when treated according to Kuhne's system, is curable by Vital Economy and Positive Dieting.

4. In a case treated much later the patient was Sri N. Ramaswami Pillai, formerly an Ayurvedic physician, now a herbalist and Nature-Curist. He himself became a sufferer from consumption, which began as *low* fever, which came only in the mornings, and lasted for 15 days. Though the fever abated, hunger did not return, he could not sleep during nights, his weight was going down, and he had other symptoms arising from a breakdown of the nervous system. Allopaths, who diagnosed by clinical examination,

pronounced his case as tuberculosis. Others, who sought to diagnose by looking for the germ of the disease in the blood, sputum, urine etc, said that he was *not* tuberculous. To be on the safe side the patient underwent allopathic treatment for tuberculosis, which consisted of drugging and heavy feeding with negative foods. These foods were taken according to the programme, though there was neither appetite nor hunger. The disease only progressed. Then by the advice of a friend he came to the Natural Way. He waited for hunger before eating, incidentally observing the No-Breakfast plan, and giving up high-protein foods; he also took enemas and sun-baths. This was just sufficient to *reverse* the direction of progress.

Later he stayed for two months in our Sanitarium. He began with an approach to fasting for two weeks, and then went on a diet programme on the usual lines for the third stage of disease, fasting one day in the week. By this he got a new lease of life and temporary cessation of the lung-affection. Later he got what seemed to be consumptive fever. Then he fasted for about 17 days and then took only r*a*gi gruel (kanji), until the fever left. This completed his cure of consumption. He has remained healthy and fit up to date.

5. Another case that was treated by correspondence was the following. In the previous edition the whole of a letter written to the author by the cured patient's husband, Shri Nanak Prasad Sr*iva*stava of Gonda, (U. P.), dated 31—3—'44, was reproduced. The following is the substance of the letter.

After it was known that the case was tuberculosis, for some time, the patient was put under Ayurvedic treatment, because she had faith in it, the husband himself being inclined towards Nature-Cure. As Ayurvedic treatment failed, the patient was put under the care of a 'professor' of Nature-Cure, at his clinic in Lucknow, where electric and ultra-violet ray treatment was available. The treatment began on July 2, 1940. It consisted of the above named treatments, with two or three cooling baths and diet taken *four times a day*, and also too heavy for the patient, *because the 'Naturopath' had the same views on dieting the consumptive as the allopaths.* The treatment was both useless and exhausting to the patient, and so she was taken back to Gonda and put under Ayurvedic treatment. But now she began to spit blood. At this stage the husband wrote to the author. The further history of the case will appear from the following passages taken from his letter written on 31—3—'44:

> "I referred the case to your good self and sought your advice, some time in the beginning of August, 1940. I received your most kind and valuable instruction without delay. You ordered the patient to take only a cup of buttermilk (in the morning), fruit juice in the noon, and vegetable soup at night. As to the baths, you advised me to apply only one Stimulating Wet Pack morning and evening, and that for only half an hour each time. You further asked her to bask in the morning sun daily for sometime and to live in a place where plenty of fresh, cool, moving air was availale all the time. For this she was at once shifted to another dwelling having only a few rooms and a big compound,—open space. Instead of the

buttermilk (prescribed for the morning) she took a little goat's milk; otherwise your instructions were fully carried out. In less than a month the terrible temperature went down to normal and she began to feel happy. In about six months all her annoying symptoms disappeared and she began to feel strength. After six months she began to take hip and spinal baths daily. Within a year she put on enough flesh upon her lean body, and she could take long walks. She had discontinued baths long ago, but she is observing your instructions in other respects fully well till to day. She keeps in view to eat only positive diet. Through the Grace of the Almighty she is still alive and feels herself fit in the discharge of her household affairs and keeps herself busy with some work or other all the time."

As in this case, so in every case of destructive disease, the loss of flesh and of weight, that occurs, is *not* a reason for the giving of nourishing food; for here the Divine Power is getting rid of sick flesh built up from negative food and poisoned with toxic filth, in order to make room for healthy flesh. Our experience proves that this loss of flesh is not a danger to life. The Vitality has to be economised, so that the cure may proceed to a successful issue. In due course, even on the same low diet the patient *will* put on flesh. Patients who are overfed are of course likely to put on flesh; and doctors are firmly persuaded that in this way the disease is being conquered. The patient feels that he is not restored to health; but the doctor overrules him and tells him that because he has put on flesh, he has been cured. Most of the cases that are treated allopathically —by overfeeding—prove fatal because of this mistaken policy. In this case the goat's milk that was taken in the mornings did not prove too heavy for the patient, because there was practically no nourishment in the vegetable soup taken the previous night.

6. A case of consumption that was cured at the 'G*a*ndhi Sw*a*sthya Sadan' at Alwar, when Shri Ramachandra was the Director there, is narated in detail in Vol. X (page 99, 1951 The Life Natural), which is a striking example of how the allopathic treatment brought the patient very near to death, in spite of 150 injections of Streptomycin, and a programme of dieting in which there were six heavy feedings, predominantly negative, including two very substantial meals, whereas in *our* scheme there is no room for even one substantial meal a day. The patient writes in his narrative: "When I complained that I did not have any appetite, the doctor gave me somthing to stimulate my appetite. Frequently I had pain in my stomach, which also was relieved with drugs." For four months this treatment continued, and then the fever stopped, and weight increased from 96 to 115 pounds. The doctor told him he was now *free from the disease*. But it was not true. Tha patient, Shree Prithvi Pal Singh, gives the further history as follows:

> "But in the meantime a new trouble had started; it was pain in the chest, the abdomen and the legs. I do not know if it was the result of the treatment. I am only stating a fact when I say that the pain came *after* I took the injections. The pain in the chest in particular was so severe that I found it difficult to get sleep. An Xray photograph was once again taken and the report was 'Bilateral Pulmonary Tuberculosis, apical and sub-apical.'

> But the doctor said that the Xray was sometimes unreliable. Since I had put on weight, he said, it was apparent that here was no disease. I consulted other doctors also; they all expressed the same opinion. For a period everything seemed to be well with me *except for the pains.* My general appearance was good, and I was strong enough to go about a mile. But all this lasted only for a short time. After about a month or so the pains became more severe, and fever also started. By eating plentifully I managed to keep up my weight, but my strength gave way completely. I became so weak that I could hardly walk a few steps from my bed."

Up to now the patient had believed in the allopathic 'cure' of tuberculosis, notwithsanding the earnest pleadings of an uncle of his, who had tried his best to convince him, on the strength of his own personal experience, that "*Nature-Cure is the only cure there is.*" In spite of all this the patient had gone to allopathy and in reply to the uncle wrote back to him that the drugs had done him a good deal of good. The uncle wrote back to him that that was only superficial and hence would be only temporary. "You are only driving the disease inward," he asserted. But the patient "refused to be convinced until the suppressed symptoms came back again, one after another." He then began to think that his uncle "was probably right, and told him that he was ready to follow his advice. The uncle then gave him a copy of *Practical Nature-Cure* and a few issues of *The Life Natural*. After he read these his conversion was complete. On the 25th of December, 1950, he went to the Gandhi Sw*a*sthya Sadan outside of Alwar.

"When I got admitted into the Sadan my condition was as follows: There was no hunger. There was severe pain in the chest, particularly in the upper region (near the tops, called the 'apices') and the sides. The throat was sore and my voice hoarse. A little coughing was there, but no phlegm was coming out generally. The entire abdomen was very sensitive to touch. I was absolutely incapable of the least exertion. About 12 noon I would begin to feel feverish, the head would begin to ache, eyes would begin to burn, and there would be severe pain in my chest and in the legs. Though I felt that the temperature was very high, the thermometer rarely recorded above 99° F. During the night I had no sleep on account of the chest pain. At about midnight I would get some shivering and there would be a rise in my temperature. I would get up in the morning with a very bad taste in the mouth and a sickly feeling in the whole body. This feeling would last up to about 9 a. m., after which I would feel a little well. Then once again, at about 12 noon, it was the same story."

Naturally the Director told him that the right course was to take no food—to go on a fast—till he became hungry. The patient asked: "Supposing I began to lose my weight?" The answer was: "Why do you say supposing? You *will* and you *must* lose a little of the *dead* weight which you are carrying, and on account of which you have become so weak." Not only that, he was told that absolute rest was not only unnecessary, but positively harmful. There must be a little movement, he was told, but without any kind of strain.

"The Nature-Curist distinguished between physical and physiological rest. He explained to me that I had not had any rest so far, even though I had been confined to bed, and had even avoided talking. Since I had been eating plenty all the time, I had been putting a heavy burden on my internal organs and thus I had been ruining the chances of cure. Real rest, the Nature-Curist explained, is rest for the internal organs, the organs of assimilation, and this is possible only by the observance of abstemiousness in eating."

After the first day's fast he was put on a diet of raw vegetable salad, 8 ounces, and composite rotis, 4 ounces, at 12 noon, and fruit juice, 8 ounces, at 6 p. m. The dough for the roti was prepared by mixing whole wheat flour with the juice of raw spinach (p*a*lak), no water being added; this roti is called *composite roti.*

At about 9 a. m. he had a mud pack over the lower abdomen, which used to get warm within ten minutes. With the pack on, and with the head in the shade, he used to remain in the sun for about an hour. After that, the pack was removed and he had a cold spinal bath, along with a trunk pack, for only ten minutes, the whole body being covered with a blanket, because it was the cold season. Then he had an ordinary bath, after which it was time for the noon meal. About 3 p. m. he had another similar spinal bath. Before he went to bed he had a wet compress on the chest, the cloth being wetted and then wrung out completely; this was folded threefold and put on the chest, so as to cover the front and the sides, and a dry piece of woollen cloth was closely wrapped over this wet cloth and kept in position with safety pins. One hot water bottle was placed near the chest pack and another at the feet. Thus he had the pack without being chilled. Over all this, a warm covering was adjusted, to keep him warm. There was sleep till about midnight, when there was shivering and a rise of temperature.

This course gave him a feeling of lightness, with increase of energy; and keen hunger also asserted itself; but only a very light meal was allowed. The bowel also, which had been sluggish, began to move somewhat more freely. In a week he was able to walk about a furlong, both morning and evening.

But this initial improvement was followed by an apparent set-back, which lasted a fortnight; the fever which had subsided, now reappeared, and hunger disappeared, and the pains, which had lessened, became intense. The patient was naturally discouraged, but he was reassured by the explanation he received, that this was a *curative* crisis.

The following is the remainder of this history.

> "During the eighty days I was in the Swasthya Sadan there were four such periods of crisis. During every one of such crises I took a day's fast and thereafter lived on fruits and vegetables only, as long as the crisis lasted. I was also asked to take rest in bed as far as possible.
>
> "One trouble which all along made me miserable was flatulence. Not that this was a new trouble with me. But during these crises flatulence became extremely annoying. Gas would accumulate in the abdomen, and the abdomen would get bloated up, leading to breathlessness and a choking sensation in my chest. On such occasions the abdominal compress did me much good.
>
> "However unwelcome or unpleasant the crisis itself might have been, after each crisis I was taken a little

further on the road to recovery. After the fourth crisis I improved very steadily, till I was able to walk easily a distance of two miles. There was also a fifth crisis; but it was very mild and lasted only a day.

"Now I do not suffer from any kind of pain. My bowels move regularly of their own accord. Consequently I have given up the regular use of the enema. I get very keen hunger. In the morning I walk about two miles. In the evening I again walk more than two miles. This walking does not lead to any kind of strain. Previously I used to get very severe pain all over my body even if I walked a few steps. My diet at present is as follows.

12 noon:	Composite Roti, 4 ounces. Cooked vegetables, 6 ounces.
7 p. m.	Fresh raw cow's milk, 16 ounces. Very ripe bananas (weighed without the the skin), 20 ounces."

This cured patient wrote this narrative in the hope that it would prove useful to others. He concludes it thus:

"I listened to the message of Nature-Cure when my disease had advanced pretty much. Still Mother Nature has blessed me with New Life and Health. When I left the Swasthya Sadan I asked the Director if he had any instruction for me. This was what he said: LIVE TODAY FOR TOMORROW."

Other cures have been effected, one by correspondence and another in the Sanitarium, and both are living and have stayed cured. It is barely possible that in a few cases, a patient here and there might have been cured, though he was given more generous rations of rich food, such as milk. But there is risk in such procedure. The safest mode of cure is what is recommeded in this book.

As to the chances of cure by following 'Kuhne's system we have the confession by Sri G. V. Krishna Rao of Guntur: *Our failures are in Consumption.*" There was a case in Ajmer, where a sufferer Shri Rajnarain Brahmavar, who first followed Kuhne's system, and soon, finding that this did not do him much good, followed his own God-given intuition, and after 12 years got a complete cure and lived long after, becoming a strong advocate of Nature-Cure. At the end he lived in sacred Pushkar nearby, doing S*a*dhana for the sake of Mukti. It is very painful to have to record here the fact that one day, while bathing in the sacred tank, he was carried away by a crocodile. It is not the author's purpose here to detract from the greatness of Kuhne; he raised the art of healing to a height not reached before him, and his successors were able to start from where he left off.

A serious mistake which *might be* committed by Nature-Curists is the unrestricted use of oranges as the diet for consumptives. These being mostly grown far away from where it is consumed,—plucked from the trees before ripening—are usually too sour for being permitted to chronics or victims of diseases of degeneracy. The author came to know of a case of consumption in which the patient consumed 20 oranges a day, though he was hungerless. Whether because of this hungerless feeding, or because of the acidity of the orange, or both combined, the patient died. Fruit acids need to be digested before they can become harmless to devitalised constitutions, and there is no certainty that such patients would be able to digest them.

One point that deserves to be noted in one of the above histories is this. In the case of Sri Ramaswami Pillai the socalled causative germ was *not* found, though all the clinical signs of tuberculosis were present. Dr. Muthu and other doctors have placed it on record that this germ is often absent in most cases of the disease; in a great many cases it comes into being in the advanced stage, when lung tissue begins to break down. This is one of the numerous cases which clearly disprove the germ theory, and the fact that the allopaths still hold on to this theory is one of the proofs of medical refusal to face facts, which, as we have seen already, is due to the Vested Interests that have been built upon this false theory; also medical prestige is at stake, and probably this is also the reason for their obstinacy.

But this is not all. The reader will remember that the medicos have the belief that by their inoculations or vaccinations immunity is produced through 'anti-bodies —otherwise called 'anti-toxins'—generated as a consequence. This belief is now shown to be false. The following passages taken from Dr. Beddow Bayly's article on the Salk Anti-Poliomyelitis Vaccine (*Health From Herbs*, July 1956) will clarify this position:

> "The fallacy of the assumption that antibody formation is a measure of immunity was fully demonstrated in a Report issued by the Medical Research Council in May, 1950, entitled A study of Diphtheria in Two Areas of Great Britain."...........

"It appears that in the course of the study by these nine doctors, inquiry was made into 'clinical diphtheria' in 25 fully inoculated persons at Newcastle and Gateshead with special reference to the antitoxin concentration of the serum of these persons and of hospital nurses, familial contacts and carriers............

"'The paradox', they say, was this: on repeated occasions it was found that a sample of serum, taken from a patient with a clear history of inoculation, who had yielded diphtheria bacilli from nose or throat swabs, and who according to the clinical history exhibited some or other of the classical symptoms of diphtheria, was found to contain quite large quantities of diphtheria antitoxin.

"They therefore decided to renew the investigation on Tyneside and to take the greatest possible care in the selection of patients and collection of pathological material and in its examination. But still they found as many as 40 persons with clinical diphtheria in whom the antitoxin content of the serum was one-twentieth of a unit or more per ml.

"They encountered another paradox, 'namely the the occurrence of several instances of non-inoculated persons having no circulating antitoxin, harbouring virulent organisms, and yet remaining perfectly well; of nurses with little or no circulating antitoxin, regularly employed in diphtheria wards, and remaining free from diphtheria; of persons, previously inoculated or not, with little or no circulating antitoxin living in intimate contact with diphtheria in their homes and yet remaining perfectly well."

On the facts already set forth before, it would have been seen that the germ theory is false, and that disease can arise and proceed without the germs. The antitoxins can kill only the germs, but that neither prevents, nor arrests, the disease.

COLONIC TUBERCULOSIS

The facts of a case to which the above name was given after medical examination, are taken from an article by the patient, Miss C. Pain, (now Mrs. C. MacKenzie), which appeared in *The Life Natural*, (Vol. XI, No. 9). The patient, born and brought up in French Guiana, S. America, went to Paris in her 14th year. She had inherited a very bad constitution,—with a tendency to the above named disease,—from her mother. All along she had the 'best' medical treatments, every time with the latest medicines. She writes that aspirin was her normal food, because of frequent headaches, and this set up disease of the stomach with severe pain. Other afflictions followed. Finally by an Xray photograph Colonic Tuberculosis of the last stage was confirmed. In 1936 she underwent Nature-Cure somewhere in the south of England, fastting, dieting, packs, sun-baths, air-baths, massage, and chiropractic (spinal) adjustments, for three months and got some temporary improvement. Later she went to the same clinic for a thorough cleaning; but the results achieved were disappointing, due, as she puts it, to ignorance of the principles taught in this book, which led to errors, especially going to extremes in diet and fasting, so that only slight improvement was achieved. Feeling that what she needed was a warm climate she came to this country. Being in search of genuine Nature-Cure, and coming to know of the author, she came to his Sanatorium here in February 1944. The further progress of the case is given below in the patient's own words:

> "For seven weeks it was not possible for Dr. Lakshman to say whether I would survive it or not. Had it not been for his wonderful knowledge of the science and also his skilful application of one of his most important principles, namely Vital Economy, combined with positive feeding, I would have been on the other side of physical cxistence. All the emphasis he lays on this most important principle is yet insufficient when we realise its essential necessity in bringing back to health a person like me, whose delicate system resented the slightest mistake. Though Dr. Lakshman knew it well, it was to me a discovery to know that the water of tender cocoanuts has wonderful properties. I had clay packs for the spine combined with trunk pack during the whole night for a period of over 18 months. I must say, with great benefit. I had to go through some crises during the treatment, several, not one. Very often, sun baths and spinal baths seemed to infuse new vigour into me.
>
> "I must here record that, but for the great and deep spiritual knowledge of Dr. Lakshman, it would not have been possible for me to be living now to make it known to the world.
>
> "Thus it was possible for me to verify that all that is given in 'Practical Nature-Cure,' both theoretical and practical, is not mere speculation, but truths which give us the real knowledge of the Laws of Nature—of Life, of beings, of Health and of Disease. The application of these laws gave me the chance to see for myself the miracles worked by great seers that we talk of."

It must here be stated that during one of the crises the patient's life seemed to be in imminent danger, but she remained calm and unconcerned; and it was this, together with the Non-Violenee that was observed in the care of her condition, that made it possible for her to survive that crisis. Miss Pain, now Mrs. Mackenzie, is an ardent and skilful Nature-Curist, residing at present in Bangalore.

NEPHRITIS AND PARALYSIS

In the case to be now described, medical treatment for Nephritis, a severe disease of the kidneys, causing failure of elimination by the secretion and passage of urine, led to paralysis being added to the pre-existing trouble. The history is taken from an article by the cured patient in the Ninth Volume (page 193) of *The Life Natural*. The cure was effected in the Gandhi Sw*a*sthya Sadan at Alwar under the supervision of Shri Ramachandra Sharma.

The patient was a B. Sc. and a front-rank hockey player. But even strong, seemingly very healthy persons become victims of deadly disease. In 1940 he became a victim of acute Nephritis (Bright's Disease). There were albumin, red blood corpuscles and other toxic wastes in the urine. Soon, because of the allopathic treatment, the inflamed kidneys stopped work and the filthy fluid accumulated till the body had swollen to about three times its usual size. The doctor admitted that there was no specific remedy for this disease, but that there is just a possibility that it may disappear spontaneously in course of time. But he continued to take medicines for a year or more, after which he stopped taking any more. After this Nature began efforts to save him by curative crisis of diarrhoea, and after each crisis he felt somewhat better. But in December, 1944, exactly 4 years after the first onset of nephritis, he got paralysis of the whole of his left side. After some more allopathy he went to Lucknow for Nature-Cure, with little or no good effect. At last in 1949 he entered the Gandhi Swasthya Sadan. At that time his condition had become worse. His weight had dwindled to sixty pounds, and he had barely strength enough to stand with the help of an attendant. Digestion was poor. The kidneys were functioning badly and sometimes oedma (swelling by gathering of fluid) occurred in the leg. Along with the paralysis there was stiffness in the neck, back, etc. After only 14 days in the Sadan he began to feel slightly better and got a slight increase in weight and some strength. Now he left the Sadan intending to continue the cure at home. But there he overate, became worse again and then returned to the Sadan. The doctor ignored his mistakes and treated him on the same lines. At 12 noon he had a raw vegetable salad and juicy fruit; at 7 p.m., he took one pound of fresh, raw goat's milk, 4 ounces of dry fruit and some juicy fruit. He had also morning enemas of about 12 ounces of fresh well water. Then massage, a warm bath and then a cold spinal bath. Occasionally he had an enema in the evening also. In a week the oedema vanished, and increased morning and evening walks became feasible. Later, as he improved still more, passive exercise for the neck and limbs was given, and later Yogasanas. After three months' stay in the Sadan, he left it, feeling a different man altogether. All his disease-symptoms had ceased, and he acquired a new out-look of hope and cheerfulnes,—in the place of the old feelings of helplessness and despair,—and looking forward to taking his place as a useful member of society.

LEPROSY

1. A patient of Tanj*a*vur (Tanjore) suffering from advanced leprosy was partially cured in about two months by a restricted diet, of a one-course-meal of rice, vegetable, cocoanut scrapings, very little dal and buttermilk, all mixed into one, wet earth bandages for the festering sores, sun-baths and spinal baths. The sores began to heal in a few days, and soon the patient was able to stand and later to walk with the aid of a stick, and it seemed as if he would be cured if he persevered patiently, long enough for the cleansing of his bodily tissues. But the patient's mind revolted against the restricted diet. He wanted more food at first, and was allowed a little cold milk and fruit at night; but this only increased his discontent; he began to hanker for his customary fare made up of highly appetising items, which he could eat till he could eat no more. He was being treated as an inpatient in a Gurukula outside the city. One night he decamped secretly, and soon grew worse. At this stage he came back and begged to be readmitted, but the inmates did not do so. He went home and soon died. This was in 1922.

2. The next case is more instructive, because the father of the patient persisted for about 30 months until a radical cure was reached. The following narrative of the case was given by Sri N. Ramaswami Pillai, already mentioned, who directed the treatment. The

narrative was written for the VII Volume of *The Life Natural.*

"The patient was a boy of 16 when the treatment began. The symptoms of the disease were first noted only in 1939. I began treatment in January 1942, that is, three years after the marks of the disease were first noted. The treatment—(I should not call it treatment, it was only a reformed mode of living and eating), —continued for full two and a half years, by which time the patient was completely cured. No one now seeing the young man can even guess that he was once a victim of this dreadful disease.

"At the time Nature-Cure was started the disease had already progressed to some extent. The hairs on the eyebrows had already fallen. There was a thickening of the skin at the brows, the cheeks and the edges of the ears, the thickening being greatest on the cheeks. There was a sort of shining appearance characteristic of leprosy at these places. The skin on the fingers and the back of the hand shrunk and had the same shining appearance mentioned above. Similar change was observable on the feet also. The little finger in the left hand had stiffened and was always half bent and wholly insensitive. As was to be expected, the general health was poor. Constipation and indigestion were at the root of the whole trouble. Real hunger was conspicuous by its absence, and there was general weakness and lassitude.

"Fortunately the boy's father, a fairly wealthy man, was noted for his learning and spirituality. Because of his religious temperament, Nature-Cure philosophy appealed to him very much and he decided to give it a thorough trial. The boy's education was suspended, and he was housed in a big garden in a village near a town. Almost all the time he spent in the garden with only a thin muslin loin cloth. In the nights too he slept in the open. His daily programme was the following:

From about 6 a. m: Enema (non-violent), drink of one pint water, basking in the sun for some time, Yog*a*sanas, pr*a*nayama for 15 minutes, and then rest for 20 minutes, and then a bath in cold water.

At ten forenoon: One pound goat's milk.

At 2 p. m: Tender cocoanut water or dilute fruit-juice.

At 4-30 p. m: Sun-Bath; then a bath in cold water.

At 6-30 p. m: The principal meal.

At 9-30 p. m: Sleep.

The meal consisted of about a half pound of brahmi (Tam. Vall*a*rai) leaves ground as a chatni, one and a half pounds of conservatively cooked vegetables. Leafy and non-leafy ones were used alternately. Excepting drumstick leaves and agatti (bitter) leaves, all common leafy vegetables and herbs were generally mixed and cooked. Pumpkins and plantains were excluded. Among tubers only the elephant yam was allowed. Lime juice was added for taste. Salt was greatly reduced, and only a little pepper was allowed; sugar, oil, pulses, grams and eggs were completely eschewed.*

"Every Saturday he had the usual weekly oil-bath; and every Wednesday a clay bath. For the oil-bath the oil was prepared thus: the juice of brahmi leaves was mixed with fresh cocoanut oil and the mixture was exposed to the sun for two hours and used after thorough mixing. For the clay bath the brahmi, bel (bilva) and a few other herbs were ground with clay, and the whole body, excepting the face, was smeared with the paste, allowed to remain for four hours and then washed off.

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* Cocoanut scrapings, though not mentioned here, might have been used. In any case they are permissible and it is as a rule good to include them in the meal.

"A complete fast was observed once a month. In doing the Pr*a*n*a*y*a*ma, the instructions in '*Practical Nature-Cure.*' were followed."

For about 18 months there was no definite sign of improvement; but the father remained firm in his resolve to give the system a fair trial. The remainder of this history is given below.

"It was about this time that a severe crisis of coughing and dysentery came and lasted for full three months in spite of my best efforts. During this crisis the patient was either put on a fast or given very light food like tender cocoanut water or orange juice, as the occasion demanded. The patient became emaciated, just a bag of bones, and very weak too. Even the old man, his father, began to lose hope, and indeed I myself began to lose confidence. But something wonderful was happening meanwhile; the boy's little finger, which had so far remained half-bent and insensitive, was slowly coming to normal; he could bend it and straighten it at will. But the other signs of leprosy persisted.

"But now that a definite improvement was seen, the treatment was continued with renewed hope. For another six months the treatment was continued with slight modifications. In two months after the above crisis, the thickening of the skin in different parts of the body slowly began to disappear. Now the patches looked no longer like leprosy, but like eczema or itch. Yes, the itching was very great and some filthy liquid was being eliminated. In course of time these patches dried and disappeared completely.

> "In the meanwhile, though the leprosy seemed to have made its exit for good, some other disease was making its appearance. There was a thickening of the muscles at the elbows, knees and ankles. On the surface the appearance at these places was very rough and black, and these portions were also insensitive to touch. Now the diet and the yog*a*sanas were continued, but the other details of the treatment were stopped. Another year passed. Now another serious crisis developed. A big abscess formed on one of the thighs; it was so big that the people around thought there was no chance of survival for the boy. But Nature came to the rescue; the abscess opened of itself and a great deal of pus and foul blood was eliminated. When the abscess healed, the miracle was achieved; the thick patches at the elbows, knees and ankles disappeared mysteriously; no sign of the disgusting disease could be observed; no one seeing the boy could guess that he might have been once a leper."

A NAMELESS BUT VERY SERIOUS CASE

The following case was successfully treated by Srimati Tripura-Sundari Venkatar*a*man, daughter of Sri F. G. Natesa Aiyar, mentioned before. An old railway coolie had an occasional fainting fit for about 20 years, which defied both allopathy and Ayurveda, as well as other miscellaneous means. Once a quack persuaded him to swallow a raw drug whose true nature was not revealed, taking five rupees in advance. The quack never came back again. The old man's mouth, throat etc. became inflamed and swollen. Hospital treatment, with milk diet, did him no good. After three weeks he was ordered to go home; they said *they could do nothing more for him.* At last, in absolute desperation his people brought him to the Nature-Healer named above. On examining the patient's mouth, who could open his mouth only with pain and difficulty, she was terrified and discouraged ; There was a very foul smell, for pus filled the mouth. There was soreness in the throat, which was also swollen, and there was high fever, which perhaps was a good sign. Being entreated to do her best, the lady took up the case, "casting on Mother Nature the burden of making him whole." The facts of the case are taken from the narrative contributed by the healer to *The Life Natural*, Vol. X, page 161.

> "The first day was spent fasting. With a small spoon cold water was given in small doses, gently opening the mouth just a little. A wet bandage was tied around the neck. By the second day the patient became able to open the mouth slightly, and about half the neck-swelling had subsided. He was then asked to gargle warm and cold water alternately, to cleanse the mouth as far as possible. Also a neck bandage was given once in the night. The cold water doses were continued. The same programme was followed on the third and fourth days also.
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> "The fifth day suddenly the old man yawned and it became easy for him to open and shut the mouth. and the neck swelling had also wholly subsided. The pus had gone and the sore and somewhat bloody surface was exposed. Also he got good sleep and true hunger appeared. The family was warned to be very strict, and give only tender cocoanut water whenever he asked for it. The neck bandage was given twice daily, one hour each time.

On the 7th day the soreness in the mouth healed completely, and yawning, sneezing, coughing, speech and sleep came on spontaneously. And the hunger became keener. Now at 7. a. m. tender cocoanut water was given. At 11, juice of Manitakkali (मको) leaves in non-sour cow's buttermilk, a tumblerful, was given. Again at 3 p. m. tender cocoanut water. At 7 p. m. milk from the scrapings of half a cocoanut, to which some palm candy was added, was given. On this regime the patient improved greatly. After a week of this regime, he was given the pulp of three ripe bananas well mixed with the milk of cocoanut scrapings, sweetened with palm candy; and a few bad*a*ms (almonds) were given to be chewed. Later he was asked to take green leafy vegetables also. After a month and a half in all he was in fit condition to take his usual meals. All through these six weeks, the bowel moved naturally and hence enemas were not needed. Nor were any tub baths given. But the body was well rubbed with a wet cloth. The 20 years old fainting fits also had vanished. But all the same the patient was told what to do if the fits came and how to prevent them. This shows what Divine Grace would do to those that deserve it by doing the right things and not doing the wrong things.

If in this case the Supreme Tripurasundari* had not led the patient's people to invoke the aid of Srimati Tripurasundari, the patient would have died after weeks of terrible suffering. It was also the Divine Tripurasundari that inspired the human Tripurasundari with the supreme courage needed for undertaking the care of this more or less hopeless case.

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* Tripura Sundari is one of the Holy Names of Divine Shakti, the Mother Aspect of the Supreme Being, adored by the Sh*a*ktas.

CANCER

Cancer was rare till nearly the end of the 19th century. It became steadily more and more common, parallel with the increase of gutter-medicine and its twin-brother Vivisection. It is essentially a disease of civilisation and of suppressive medical practice; it is less among the less advanced nations; it is not to be found among the so-called savages who live on the foods that Nature supplies. Individuals can prevent it for themselves by living hygienically, avoiding the toxic foods of commerce Dr. McNeil, as stated before, has proved in his book on Cancer that this, like other diseases of degeneracy, is due to the poisoning of the living tissues due to wrong living and the implantation of filthy antigens into the living body.

In a Gurukula near Tanj*a*vur in 1922 the author treated an old man who had cancer inside his mouth, due among other causes to the habit of keeping tobacco inside the cheek. He was also addicted to using highly salted and pungent appetisers. The cancerous growth had already grown so much as to block the passage for solid food. At the very last stage a doctor sent him to the author. At first he was given tender cocoanut water, with sunbaths, facial steam-baths and spinal baths. Later he was allowed a little raw cold milk once a day. In a month he was greatly improved, the growth having shrunk, so that his difficulty in swallowing was perceptibly reduced. But he openly avowed his disgust with the restricted diet, and seemed to prefer death to these privations. He went away and was heard of no more.

A patient with cancer of the cheek came and stayed in our Sanitarium; due to the regime followed here, the cancer perceptibly became smaller. He went away and came again next year, but did not stay as he originally intended. He failed to overcome his smoking habit and that, with perhaps other indiscretions, was the cause of his death.

Another case—cancer of the womb—was treated with a considerable degree of success in about four months by Shri Ramaswami Aiyar at New Delhi. This has been reported in *The Life Natural* Vol. VII. The cure, it seems, was not completed, due to perhaps to the patient's inability or unwillingness to carry out the prescribed further course for a radical cure.

These cases show that Nature is able to cure, but few patients avail themselves of Her grace.

LIVER AND SPLEEN ENLARGEMENTS

Babies, who are not breast-fed, as Nature intended them to be, are the chief sufferers of these deadly maladies, though grown up persons also many get them. The foods of civilisation, especially polished rice and refined sugar, are to blame for these, as for other afflictions. Mothers in civilisation do not have milk for their babies, due to a great many causes, one of which, according to Dr. Lindlahr, is the perversion of the bodily tissues by gutter medicine, so that the breasts do not develop as they should. The little ones should regularly be given grass or other herbal juice, vegetable soups, fruit-juice where possible and in the place of polished rice should be given fresh *aval* or unpolished rice, and Vital Economy should be observed in their feeding.

Mothers who have no milk can correct this defect by positive dieting and taking grass or herbal juices regularly in addition.

The disease, if far advanced, may prove incurable. If curable, the same methods as are proper for the cure of chronic destructive diseases will cure this also. The methods must be wholly non-violent. Sunbaths must be given. The water of *very* tender cocoanuts, which has a salty taste, tea made from orange peel, juices of raw tender vegetables, especially the ash-pumpkin, carrots or radish will be useful as food-medicine. A few such cases have been cured naturally. Immersion baths in warm water, to which herbal juices have been added, will also be useful.

CONSUMPTIVE FEVER

A middle aged lady of Ajmer fell ill of fever. Under allopathic treatment—which lasted for 15 months—degeneracy of the bodily tissues set in, and medical treatment was stopped. A friend of the husband suggested Nature-Cure as a *forlorn* hope, and so the author was sent for. The patient was found to be extremely weak, emaciated and beyond hope of survival. She was unable even to sit up in bed. But treatment was given, and during the first week there was apparent improvement. But thereafter there was no vital response; her vital organs seemed to have been injured beyond all chance of repair. She passed away in the sixth week. This was a typical case, similar to that of the author's friend, whose case ended in a fatal dropsy. Such cases prove that allopathy leads up to diseases of degeneracy, whereas by the non-violent measures of Nature's Cure the patient has a fair chance of a new lease of life, through the Retrogression of disease.

BRAIN-TUMOUR

This is anothor sad case illustrating the tragic ignorance, incompetence and violence of the allopaths. The reader should remember the case of the old lady who suffered from head-ache, which, being treated non-violently, brought the toxic filth to the outer surface, so that the brain and life were both saved; it was a case of incipient brain-tumour. Now we shall see the course of a case where the tumour was not diagnosed till quite too late, and meanwhile the patient was ill-treated, so as to ensure her death by the bursting of the tumour inside the brain.

A girl, ten yeas old, had 'malaria' in November 1943. It was driven in by drugging with quinine. In a month it brought on a headache; her eyes became myopic (dim), and she had become anemic (bloodless) also. Medical treatment only worsened the headache, due evidently to the brain-tumour growing inside. Vomitting started and persisted. The weight came down to 40 pounds. As allopathy failed, resort was had to Ayurveda which also failed. In march 1944 three doctors examined the patient and even then they only suspected brain-tumour as only one of three possible diagnoses.

In April the left eye became affected. The uncertainty in diagnosis continued till June 1944. Meanwhile the disease had advanced, and, due to the increasing pressure inside the brain, the sutures (bone-joints of the skull) had given way, and only then was the diagnosis of brain-tumour arrived at. But then the tumour had become 'inoperable.' The pulse-rate was between 110 and 150 per minute, and the pulse-tension was poor.

Also there was no appetite; but still the doctors did not restrict the diet. The liver had also enlarged. She felt hot in her head. Homopathy was tried for four months, without effect.

Nature-Cure was started in the second week of October, but without hope. Mild sunbaths, packs, and diet of dilute fruit-juice seemed to do some good; the patient slept naturally, without drugs; the temperature came down to the normal, though it did not remain steady at that; stools passed every alternate day,—hard, black stools—without drugging. But the pulse rate did not improve. There was profuse perspiration during the convulsions. The vomittings continued, and the weakness persisted. Within nine weeks of this natural treatment the patient died, as expected.

Medical treatment being violent, it needs correct diagnosis for making a beginning. Not so for Nature-Cure; it can be started at once, without a medical diagnosis, without giving a name to the disease.

HINTS AND CAUTIONS

Destructive disease being only chronic disease with a fatal tendency, the hints and cautions given for the latter are equally applicable in the treatment of these diseases. But because these diseases belong to the third and last stage of the disease-progression, therefore there must be greater restriction of the diet, the digestive power being less than in simple chronic disease. Also there must be more stringent observance of Non-Violence in every possible way, since the least violence will prove dangerous to life. Long fasts are not to be thought of in the beginning and for a considerable time, until the general health improves. Also negative foods must be completely excluded until definite improvement is established, and thereafter they must be used cautiously. There is no room in these cases for even one substantial meal a day, though in some cases, limited rations of solid food may be given, but cautiously, as will be seen from some of the examples given. For here the underlying dyspepsia is far more advanced, and the nervous system far more weakened, than during the previous stage. A patient who takes two substantial meals a day, suffering from one of these conditions, is practically certain to die from failure of vital power. Also hungerless eating is dangerous to life; if hunger cannot be revived by repeated short fasts, or by a close approach to fasting, it would mean that the patient is fated to die.

Immersion baths of long duration, in comfortably warm water, would do good. These may be concluded with moderately cold or cool baths, or simply with baths at blood-heat kept up long enough to normalise the circulation. To the water of this immersion bath juices of mild, sattvic herbs may be added with benefit. Sufficient precaution against chills must be taken if the weather be too cold for comfort. To the water in these baths herbal juices may be added with benefit.

In this bath the patient may remain as long as he finds it pleasant. But if the weather be not sufficiently warm, he would do well to remain in bed, well wrapped up for 10 to 15 minutes, or until his skin-function is fully restored. The milder methods in sun-bathing, water-cure and exercise should be used in preference to the more strenuous ones. Also there must be the fullest use of pure, cool, or even cold air in breathing must be made. To ensure the best results the patient should lie on a cot in the shade of a tree during the warmer part of the day, except when basking or taking a sunbath. The patient must see to it that his bodily warmth is maintained almost all the time, especially when the weather is colder than he can tolerate; in the latter case he must make sufficient use of warm clothing and woollen blankets or quilt, but without depriving himself of access to light and air to the needed extent. An important caution is that the treatments should not be overdone, so as to be exhausting to the patient; in this, as in most respects, the *middle path* is the safest as well as the most profitable. Let it not be forgotten that this caution applies to exercise also. On the other hand, absolute rest in bed, as advised by allopaths, may do harm. The mental condition is most important and should be attended to frequently, so that it remains right always.

XXIV Motherhood

There are the problems of womanhood, namely pregnancy, giving birth to children and caring for them in the right way, so that their health would increase, until they become able to take care of themselves. The basic principles and methods heretofore expounded are applicable for solving these problems also. In this way the family as a whole would enjoy complete independence of medicos and hospitals. In particular the dangers of child-birth would be overcome. This Hygienic Science will thus prove to be the means of raising the health-level of the human race.

The future of the human race depends a great deal upon the health and practical wisdom of the mothers,—a fact which is often forgotten in modern civilisation. It is necessary therefore for the mother to be herself healthy and also to have practical knowledge of hygiene. The unborn child really begins life as a part of the mother's body, which gets separated, to live an independent life thereafter. The influence of the father on the health of the child is much less than that of the mother. What the father contributes is like the seed of a plant. But the mother is like the soil on which the plant grows. Hence the mother's influence is very much greater, though the father's influence is not quite negligible. The unborn child remains in the mother's womb for more than nine months, ~~and~~ all that time its growth till birth depends upon the mother's blood-stream, and is influenced by her nervous system; hence its future health depends a great deal on the constitutional excellence or defects of the mother. Hence the mother to be must take good care of her health, not alone for her own safety during the trials of motherhood also, but for the health of the future child also. And this implies that she must eat an abundance of positive food—vegetables, fruits and herbal supplements—and observe the Laws of Vital Economy in eating them. Those women who live thus need have no fear of pregnancy and of the process of giving birth to the child. Those that live in disregard of these laws of health will alone face the risks there are for women in civilisation, attendant on motherhood.

For those that follow this way, it is very likely that their children will be more healthy than themselves and will thereby escape the diseases, the tendency to which they inherit by birth. For it is a fact that the seeds of disease—in the shape of encumbering foreign matter, together with weaknesses of particular organs,—are passed on to the children while they remain integral parts of the maternal bodies.

Apart from following the hygienic life the mother has to eschew the following and other bad habits to which she might be subject.

The first of these to be noted is the habit of tying the undergarment tight about the waist, so as to divide the belly into two, which has been dealt with before. This is particularly injurious to mothers, because it displaces the internal organs and weakens the muscles that have to carry out the process by which the child is brought out into the world.

The next thing is to make sure that the monthly menstrual flow is as near normal as possible. This flow is one of the means by which the organs concerned in motherhood purify themselves periodically. According to her health-level, a certain amount of toxic filth (foreign matter) is got rid of in this way. Hence this is an important function.

The quantity of this flow depends on the severity or lightness of her encumbrances. In wild animals and in healthy women this flow is either absent or very scanty. In the case of heavily encumbered and unhealthy women it is usually excessive. And this excess is good for them. It is bad for them if the flow is hindered, as it is dysmenorrhoea, which is painful menstruation, or amenorrhoea, which is suppressed menstruation. These conditions will subside and give place to a healthy functioning if hygienic reform is effected in the eating and in other ways. A sedentary mode of living, with avoidance of physical exertion, is often one of the causes of female ill-health, which must be set right. Some regular work or exercise, or both, must be adopted.

It is said that healthy women menstruate on or about the fullmoon day, while unhealthy ones do so on or about the newmoon.

Another bad habit to be eschewed is the chewing of betel leaves with its accompaniments, the arecanut and inorganic lime. Healthy women may seem to be unaffected, if they take this stuff occasionally and in moderation. But even they would do well to get rid of the craving and the habit.

The use of cosmetics is also an unhygienic practice. It is claimed that some of these are harmless and safe; but the claim may be mistaken or fraudulent. In any case it is wrong to interpose an artificial layer of some foreign substance between the skin surface and the outer light and air. The best of all cosmetics is wet clay or the juice of baked limes; this is to be applied and kept on for some time and then washed away.

The fear of pregnancy and of the ordeal of child birth is one of the 'blessings' of civilisation with its multitude of unhygienic practices. Healthy women are free from this fear, just like the wild beasts in their native forests. But even unhealthy women can become free from this fear by cultivating good health; this they can do by taking to Natural Living.

It must be understood that the process of maturity —by which girlhood ceases, giving place to womanhood—does not occur suddenly, but slowly, through a process of special growth, whereby the organs of sex become perfected. Menstruation is the beginning of this growth, not the end, and hence it is the view of biologists that a period of three or four years must be allowed for its completion. In the interim period there may be irregularities in the menstrual flow. The chief cause of these irregularities is surely the eating of negative foods and the disregard of Vital Economy. If these are set right, there would be normal growth and maturity in due course. It must be clearly understood that no one must become a mother before this maturity is completed. This completion can be known by the woman herself by the displacement of the mentality of girlhood by that of womanhood.

What has been said about the novitiate of the wife in the beginning of conjugality and the cautions to be observed for ensuring non-violence to her personality and other details regarding sexual relations are relevant here also; they should be taken as repeated here.

In the beginning of pregnancy, due to ill-health, errors in eating or other causes, there often arises a period of acute dyspepsia, manifested by aversion to food, and in a few cases, even to water. This is Nature's hint that the digestive organs need rest, and if this hint be respected the dyspepsia will pass away.

A grave error propagated by ignorant medicos is that a pregnant woman must eat for two. Considering the weight of the foetus—the unborn child in the womb—at the commencement of the pregnancy and the rate at which it grows, which is on an average less than half an ounce a day,—this is ridiculous, and ruinous to the health of the unborn child. What is eaten according to the rules of Vital Economy will be quite sufficient for all purposes. The mother's appetites and cravings, in so far as they are not morbid, may be taken as a guide to the proper diet. But the meals must be predominently positive, especially where it has been negative before. Along with salads of non-starchy, tender vegetables, it would be desirable to partake of ripe, sweet fruits. Subacid fruits must be taken moderately, like medicine.

Our ancients laid great stress on the preservation of a happy, healthy mentality by the mother during pregnancy. Among the means for achieving this end is the eating of the right food at the right times in the right rations. Self-indulgence in eating improper food is at least as bad for the pregnant woman as for any body else; indeed it is worse.

The delivery of the child need not be a difficult problem. It has been said before that the muscular contractions, by which child-birth is effected, are powerfully helped by a cooling wet pack on the whole of the belly, renewed every two seconds, or even oftener. In doing this the preferance for cold or hot water that may be felt by the woman must be ascertained and respected. When hot water is preferred, it means that hot and cold packs must be alternated. This aid is generally so reliable that forcible delivery, which is often indulged in by so-called trained midwives or surgeons can be avoided. In this connection the reader is reminded of the case of the daughter of Sri F. G. Natesa Aiyar, whose narrative begins on page 355, where it is said a tear in the womb had resulted, because the child had been forced out prematurely and in a hurry; this is one of the numerous instances showing the great danger there is in employing these wrongly trained persons. It is always safe to trust in Nature and proceed non-violently.

To restore the womb and other related organs to their normal, the allopathic practice is to tie a tight dry bandage for a number of days. This is wrong. The proper remedy is to give the mother a Pack Spinal Bath and Abdominal Wet Packs; these must be tied without any pressure. The diet also must be restricted to the lightest and most positive foods, such as tender cocoanut water, vegetable soup or diluted fruit juice for a few weeks, until the organs recover their normal form and tone. No food should be given until the third day of the child-birth.

There would be a sufficiency of milk in the breasts for the new-born babe, if the mother's feeding has been right. If there be no milk, or if there be not enough, the remedy is to resort to eating of highly positive meals, and to supplement them with the juice of grass or other herbs, as was done in a case at Matunga in Bombay. If, due to ill-health, the mother's milk be suspected to be defective, the remedy is not artificial feeding; breast-feeding should be continued, the defects being countered by giving diluted herbal juice to the baby and the mother.

The next question will be about how long breast feeding should be kept up. Many fantastic reasons are put forward for weaning the child after nine months, or at the most one year. One of these is that the teeth begin to be formed then. But the complete formation of all the teeth takes between two and three years. The grinding teeth, called the *molars*, by which alone chewing is possible, appear last of all. Hence this argument about the teeth indicates the naturalness of breast.feeding for 3 years. There have been cases where, because the mother did not become pregnant, the child was given the breast for four years or more, and in all these cases the child was all the better for this prolonged breast feeding; of course in such cases the child has other food also, which means that for some considerable time the child takes both mother's milk and other foods, which provides an easy transition, after which the child is weaned. Herein is relevant the opinion of Dr. Lakshmi Narayan Chowdhury, retired Civil Surgeon of Jubbalpore, expressed in his book '*Ideal Children*' that the *minimum* period for breast-feeding is two years. Dr. Chowdhury, after some experience of the unnaturalness and blind violence of allopathic practice, became an ardent convert to this Non-Violent science, and was a teacher of it until his death at an advanced age, without any disease. He presided at one of our conferences, which was held in Madras, and in his presidential address detailed his own personal experiences and showed both the mischievousness of allopathy and the enormous benificence of the Natural Way.

How many times the baby must be fed is the next question. Dr. Page in a book, '*How We Fed the Baby*,' gives it as his opinion that three feedings a day is the optimum. This is well in accordance with the principle of Vital Economy. But it would be more convenient to fix the intervals between feedings, so that the number of feedings will automatically adjust itself to not more than three. An interval of six hours between two feedings will be right. But, in between, the baby should be given something to supplement the mother's milk, so that its defects, if any, may be neutralised. This something must therefore be something highly *positive*, herbal juice, diluted with water and some fruit-juice, if available.

If for any reason the baby be not breast-fed, then the best substitute would be diluted goat's milk. Cow's milk comes next, and if it be given, its defects should be countered by giving herbal juice in the manner described above.

Excessive feeding should be avoided at all costs. Failure of digestion and a great many satellite diseases arise from over-feeding.

When the child is fed with some substitute for mother's milk, a mistake was often committed, the child being forced to swallow the food rapidly. Nowadays, because of the use of feeding bottles, this evil seems to be disappearing.

If the child be fed naturally and if sufficient positive food-supplements be given also, the bowels would move naturally. In case of need, non-violent enemas may be given. A simple tonic measure for children is the wet abdominal bandage. This will prevent indigestion and constipation. Radical cure of constipation, when present, must be achieved by means of fasts and positive dieting. Vegetable soups may be given, when the food given is not positive enough. Of course juices of fresh herbs are also needful and should be given regularly as a measure of health-insurance.

Children of delicate health need all the sunlight they could get, as well as occasional exposure to the cold air outside. They should also have plenty of pure air to breathe.

An important caution is against the formation of a craving for so-called stimulants. Parents who themselves take coffee or tea should understand that the child must not be burdened with a craving for them when he is not able to choose for himself whether to become a slave to those cravings or not. These unnatural drinks hinder the proper growth of the vital organs. Even among allopaths there are some who hold the view that these drug-drinks are worse for children during the age of growth. Whether they would take to them after their growth is completed is another matter. Indeed it would be right for the parents to tell them that these indulgences are bad for health for all, whatever the age.

It is also desirable to bring up children on Sattvic food alone, if possible, and for as long as possible. At least they should not be allowed to acquire a taste for oversalted, pungent and otherwise appetising foods.

Also in due course children should be taught the practical details of the Life Natural and the Natural Cure of illnesses, so that they may become their own doctors when grown up. Theoretical instruction should be given as part of their education.

From the cases given before, of sick children who have been successfully treated in this non-violent way, the reader will see that there is very little difference between adults and children in the modes of treatment. In giving them the baths, the time is lessened to a third or fourth, five to ten minutes being sufficient. But the baths will have to be given much oftener than for adults. It will be noted that in a case of persistent cough the coma-bath was given about 6 times daily for about a week. This is all the difference there is; otherwise there is no difference, and hence in this system there is no need for specialism, as there is in allopathy.

Children's diseases should in nature be all acute, such as fevers, smallpox, measles, eruptions or itch on the skin and so on. But civilisation and medicine have long ago decreed that they shall also suffer from serious subacute, chronic and even destructive diseases also. In the case of children there is a necessity for acute crises for lessening the inherited encumbrances, whereby the latent seeds of future disease are destroyed. Hence suppressive treatment of children's diseases is a crime, which deserves punishment. It has been remarked even by allopaths that the chronic diseases of adulthood are the effects of suppressed diseases of childhood.

Parents ought to know that children are not their property. They should not be regarded as slaves, having no right to grow up to independence to fulfil their own destiny, whatever it may be. The child is born with a distinct and definite personality, which is unfolded slowly. The child-mind is not at all like a clean slate, on which the father or mother can write exactly what he or she pleases. Westerners do not understand this. But Hindus and Buddhists have no excuse for being ignorant on this point.

What the parent can do for the child is to give him all the love and proper care he needs for growing up healthy in mind and body. The child should be brought up with kindness and gentleness, without mental or physical violence as far as possible. But love should not mean weakness. In dealing with refractory children a policy of appeasement will be a tragic mistake. Refractoriness may be the consequence of impure blood or irritated nerves. Louis Kuhne has stated that children brought up naturally are good-tempered, teachable and amenable to discipline.

In the education of a child, the aim must be to train him to think and judge for himself on every disputed question. Dogmatism in teaching is a crime against the future of the race. For example, telling the boy or girl that vaccination is safe and is a protection against smallpox is an abuse of power. The state has no right to meddle with education to serve the purposes and policies of the men in authority. It should not be allowed to make use of education as a means of creating a future generation of spineless, submissive subjects, that would not resist abuse of power.

POSTSCRIPT

Women's health is often handicapped by serious weaknesses of the abdominal organs and muscles. Among the needful measures of reconstruction are exercises for this part of the body. Abdominal exercises should be gone through, and in serious abnormality of the organs it would be useful to do the exercises on an inclined plane, as described before, so that the the legs are at a higher level than the head. Raising the straightened legs slowly, and then slowly letting them down, one by one, and both together, would be enough; this would restore tone to what are called the *rectus* muscles, which in normal conditions support the organs in the belly.

XXV The Light Within

Whence did we get the understanding which is the life and soul of this unique science? Whence shall we get further light, on the dark places of this science, whereby it would become more perfect?

The author can say with a clear conscience that what he learnt from external sources—from books and periodicals—was very little. Fresh light was thrown on the problems that arose from time to time from that mysterious Source, the Light Within, of which we are told in the Shri Gita and the Vedantas. Later the author found that nearly the same new knowledge had come also to seekers of hygienic truth elsewhere. And the author has the impression that they also obtained all this knowledge from the self-same Source, whatever those seekers might think.

For those that are not familiar with the wisdom of the Gita and the Vedantas the author would suggest a western interpreter of this wisdom, Emerson, who gave it out to the western nations in one of his inspired writings, the essay on '*The Over-Soul.*' A study of this profound writing will be an eye-opener to those that are not satisfied with the twilight of wisdom which is all they have had so far. But a cursory reading of that inspired writing would be of no avail. It requires to be studied slowly and patiently many times before the truths revealed therein would become clearly understood. The reader may thus obtain confirmation of what is said here on this point, namely that the Guiding Principle of Life and Mind is this Over-Soul, (Param*a*tma, परमात्मा), spoken of in the Vedantic Philosophy as the Self. This is the Light Within, to whose guidance we must unreservedly submit ourselves, because what we consider as ourselves is not really different from Him. It is not demanded of every follower that he *must* accept this teaching. But we say that he that has this understanding is in a better mental condition to follow this, the Natural Way, more faithfully and successfully, because of this guidance. That Oversoul is the ultimate source of all right knowledge. The more thoroughly the mind becomes receptive to this Source, the more accurately it (the mind) understands the principles of this Science, and so far becomes free from all outside authority. That this freedom is absolutely necessary will be seen from the fact that these 'authorities' contradict one another violently.

Independence of all external support is the secret of true success in life, as taught by the first of all law giver, namely Manu, who said. "*All dependence on others is misery*; *dependence on oneself alone is happiness*. Herein we should remember the explanation given by Bhagavan Ramana Maharshi, that true self-reliance is reliance on God, who is the Over-Soul spoken of by Emerson. It is not proper for the follower to submit himself to be exploited by self-styled authorities, who, being human, are therefore almost certain to be ignorant on points that are too subtle for them. We have said already that nearly all these 'authorities' are unaware of the need of *Non-Violence* in the practice of this Divine Science. The true teacher is one who seeks to liberate his pupil from dependence on himself also by showing him that his true source of knowledge and guidance is within.

Reliance on books should be only for a time, not for ever, because they are only sign-posts on the road to the Truth; they impart to the follower only as much of the Truth as the author had realised when writing.

Besides, few are the authors that grow wiser with time and experience, and are able to write better books each time. Most authors are held fast in the mazes of their own inconclusive interpretations of experience. The facts observed in the course of experience may be true; but the reader must verify them by his own experience and then interpret them in his own way, subject to guidance from within.

The revelations from within are progressive. No one should assume that he has learned everything, and that he has no need to hearken to the Inner-Voice any more. He that does so may be said to suffer from mental rheumatism, if not from something worse. The follower should keep his mind always open to new truth coming to him from any source, from without, or from within; he must not linger too long at any stage of his pilgrimage truthward; he must ever be ready at short notice to strike his tents and march forward to new and better knowledge through experiments on such lines as may be indicated by his own Inner Guide; as Shri Ramakrishna taught, his motto must ever be: "*Keep going forward always; make not your permanent Home anywhere on the Way.*"

Appendix To Chapter II

SURGICAL INTERFERENCE

The experience of Nature-Curists in a great number and variety of cases has proved that surgical interference is as a rule unnecessary, and is too hastily resorted to by surgeons, who are altogether ignorant of the right way of giving relief. This is amply corroborated even by some eminent members of the profession itself. As remarked by Dr. Sir William Arbuthnot Lane who was, in his day, the first among surgeons, the very existence of surgery as a branch of the medical system is a confession of the failure of drugs to prevent the conditions, for which surgery is resorted to as a remedy. In particular, it is a grave crime of the medical profession, that they cut out and remove whole organs, such as the tonsils or the appendix. While it cannot be stated as an unqualified rule that no surgical operation should be allowed, it is a fact proved by experience that these excisions of parts of the body are unnecessary—that it is almost always possible to save the organs from the surgeon's knife by a natural course of cure. This has been amply proved by many doctors, among whom we may take note of Dr.Lindlahr, Dr.Allinson and Dr. L. N. Chowdhury. In very few cases indeed does it happen that an operation is urgently required. Hence it is proper as a rule to try natural methods for saving the organ and to postpone the operation meanwhile.

Here are some extracts from a lecture by Dr. B. P. Allinson, M. R. C. S., L. R. C. P., on "Unnecessary Operations."*

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* Readers are advised to study the booklet 'Unnecessary operations' by Dr. B. P. Allinson, M.R.C.S., L.R.C.P., Published by the Health Education and Research Council, 15 St. James's place, London S. W. I. price 6 d.

"It has been said, and it is a perfectly correct statement, that every operation is a confession of failure on the part of a physician, that is to say, that no surgery would be undertaken if the physician were completely successful."

"...that most surgery is merely removing the results of the crime without reforming the criminal, and that is a principle to which we are opposed."

"...many people who suffer from colds, asthma, hay fever, catarrh and deafness, are treated by operations on the nose, the principal of which are removing portions of the cartilaginous septum, scraping the bone, removing bits of other cartilages, piercing holes into the antra and into the sinuses in order to drain them or wash them out. Personally I consider that such surgery is very rarely necessary."

"...if we can satisfactorily deal with the cases after the surgeon has failed, how much more satisfactorily could we deal with them before he has tried? Instead of endeavouring to clear up somebody else's mess and to get rid of the condition for which the operation was performed, it would be much more easy to deal with the condition firsthand."

"We know that the body discharges an abscess by a sort of burrowing process, as a result of which the diseased tissue, or the morbid matter, does not make direct contact with healthy tissues. When an abscess breaks of itself then the healthy tissue has been pushed aside until the abscess reaches the surface, and if we cut through healthy tissues in order to reach an abscess then we may increase the spread of infection rather than limit it. I think that that may also be true in the case of abscesses in the ear. Also on the question of healing, it may be and probably is true that an ear-drum which is broken naturally by an abscess will heal better than one which is cut by the surgeon's knife."

"I have treated a patient who was told by a surgeon that unless she made up her mind to have an operation within twenty-four hours he would not be responsible for her life; in fact, he expressed the opinion that she would die. That patient is still alive and she did not have an operation."

"...no mastoid case that I have handled has, in spite of threats from specialists in most of them, had reason to regret not having had an operation."

"...if all cases of mastoid were treated by fasting (water fasting is the correct thing, I think, in mastoid cases), associated with hydropathic methods, enemas, etc., it is probable that the mortality would definitely be less than it is with surgical interference."

"In cases which are so severe that surgery is inevitable, can the surgeon save life, and in those cases which are not severe may not the surgeon endanger life where no danger existed before?"

"People are advised to have their children's tonsils removed for a number of reasons. One is that enlarged tonsils and adenoids may cause deafness; another one is that they cause increased susceptibility to infection, and another is that they may cause impairment of chest and brain development. Like most reasons, there is a *little* truth in them on occasion, that is to say, it does happen sometimes that enlarged tonsils press upon the inner ear tube, the Eustachian tube, and may impair drainage of the ear and may contribute to inflammatory trouble in the ear. Similarly, one does sometimes see children with very large tonsils, who are also thick-headed, stupid, or even mentally defective, but whether they are cured by the removal of tonsils is, of course, another matter."

"Regarding the question of deafness being caused by enlarged tonsils, as far as my own experience goes it is very rarely that enlarged tonsils do cause deafness. I had a good test case some years ago. A mother had a small boy with quite large tonsils and he was also slightly deaf in one ear. They lived next-door to an ear, nose and throat specialist, and he was always threatening the mother that it would be on her conscience if the child lost his hearing because she did not have his tonsils taken out. She was a patient of mine and I told her it was all right and there was no need for her to worry, but finally she said that she felt she must do something about it; so we compromised. I said: 'Have one tonsil out, the one on the side on which the child is growing deaf, and let him keep the other'; so that tonsil was removed. It did not make the slightest difference to the condition, but the surgeon was satisfied, the mother had the matter off her conscience, and the child still had one tonsil to protect it. I think that the tonsils are the first rampart in the protective mechanism of the body against infection; that is, if we do accept infection as a real thing, and I think we may do."

"Over-feeding with cow's milk is a common cause of enlarged tonsils and adenoids, so that to give children in the schools glasses of milk to drink and then remove their tonsils is, of course, quite a logical procedure. But that is not the only offending article; others are white sugar and unbalanced cereal foods in excess."

"If a child with enlarged tonsils gets a cold or a sore throat and he is fasted on fruit juice for three days, then the probability is that the condition will clear up in that time and that the throat will improve afterwards and not get worse."

"One so very frequently sees surgeons or doctors condemning tonsils and adenoids, especially tonsils, saying that they are septic, when actually they often are not so. They are frequently enlarged and they are sometimes somewhat inflamed, but a slight superficial inflammation is a different matter from a septic condition."

"The present view of the cause of a large number of maladies is that they are associated with a septic focus, the septic focus being some organ or part of the body where an inflammatory process is taking place and where germs are manufacturing their poisons. The view is that poisons are absorbed from this septic focus and carried all over the body and that they cause disease-manifestations there. Rheumatism, for instance, is frequently favoured by the hunt after the septic focus, and rheumtoid arthritis is an even more favourtite condition for that hunt. The septic focus may lodge anywhere in the body, but its principal haunts are the roots of the teeth, the tonsils, the appendix, the gall-bladder, the antrim and the sinuses, so that any of those parts of the body may be subject to the surgeon's interference if it is inculpated as being a septic focus. Here again one might say: 'If the septic focus is a myth, how is it that the operations are performed? Why is it that they are advised?' I suppose that, as in the case of other types of treatment, such as patent medicines, there are successes to their name, and one may ask; 'Why are there successes?' I think it is largely the reaction from shock which produces a stimulating effect upon the human body. But I believe that the number of successful operations cannot be compared with the number of occasions when the operation does not succeed. The arthritis patients I have seen who have had all their teeth out and their tonsils removed and their appendixes taken out, and so on, in the hope of slaying the germs that cause the arthritis, form quite a large proportion of the cases that have come to me. I think the truth of the matter is that in these conditions the septic focus—the diseased tonsils or the unhealthy appendix or the infected gall-bladder, and so on—is part of a general toxic condition of the body, and in removing that septic focus one is only removing one manifestation of the toxic condition and not the fundamental source of the trouble. Of course, it comes back to the old orthodox idea, that by dealing with effects one can remove causes, or [that] one can deal with effects and not worry about causes. That is a fundamental and serious fallacy, because, although we may remove symptoms, this cannot bring health, and that is, after all, what the patient requires. The patient very often says: "I do not mind how I get well so long as I do get well." I think we must accept the view that in these conditions it is no good meddling with one of the manifestations; the whole condition must be dealt with fundamentally."

"The question arises as to how much abdominal surgery is justified, and here again I personally am no doubt apt to form my conclusions from the failures I have seen, though, speaking in general, I think that most surgery that is performed for ulcers should not be performed. There is much surgery for ulceration, and I see a great many of the failures of this surgery, more especially of what are called short-circuit operations. In these cases one has to deal with an additional disability in the form of the operative interference that has taken place. I think that adequate natural methods, principally dietetic methods, can deal with digestive ulceration, especially with chronic digestive ulceration, much more satisfactorily than surgery can, and in this case I would especially emphasise the non-toxic diet, that is, avoiding all poisons, especially tea, coffee, tobacco, alcohol, and all flesh foods. On a diet of that description not only do these ulcers heal but they *remain* healed, which is important, because one of the surgeon's dicta on the subject is: "Oh, it is all very well; you may heal an ulcer with a diet, but it will come back again, and then an emergency will arise." That again, as I say, is true within the surgeon's own experience, but I have dealt with quite a large number of ulcers, principally duodenal ulcers, which are more common than gastric ulcers, and they have healed and they have remained healed. I have had two relapses out of a number, but even in those cases the ulcers healed again after the relapse and remained healed. If the surgeon were to know that a proper diet would heal the ulcers perfectly as long as the individual adhered to it, then *perhaps* he would modify his view about the necessity of surgery."

"People argue about the appendix, and even the orthodox have very different views about the necessity for removing it. Major Austin is the champion of the view that the appendix should never be operated upon, no matter what its condition may be, with the exception of a perforation; then surgery has to be carried out, in the same way as a perforated ulcer has to be dealt with. *I have seen one or two cases in which perforated ulcers were not dealt with surgically and the patients recovered.* but that was probably because the ulcer was situated in a favourable position. Speaking in general, appendix surgery is unnecessary. Here again we have the same phenomenon as in mastoid disease; there is a very large mortality from appendicitis, about 3,000 deaths a year, and we can be certain that the great majority—I should say 99 per cent—of those deaths occurred *after* surgical interference. Here again the point arises: if no appendix cases were ever operated upon, I am certain that the mortality would be immensely reduced. I am not speaking of perforated appendices but of acute and chronic appendicitis. One frequently reads in the Press of eminent people having operations for appendicitis, and one not infrequently hears of people dying in the prime of life, or before they reach the prime, from these operations, which are not emergency operations; but routine operations, and lives are lost which I think should not be lost. I have seen a few patients die under the knife, and I have lost one myself. I lost that patient through wrong management on my part. He was very obstinate and insisted on getting up and walking about and doing things when he ought to have been resting, and things went wrong. If acute appendix conditions are fasted with complete rest and local hot compresses and daily enemas, then those cases recover. That has been my experience in all my cases, with the one exception that I have mentioned, for which there was a reasonable explanation. That being so, it seems to me that there is an immense amount of surgery which can be avoided. When I tell you that there are 3,000 deaths from appendicitis every year and you put the mortality at 2 per cent, then you can get an idea as to how many appendix operations are carried out every year and what an immense number of people must be walking about without their appendices.

"My own views on the subject are much influenced by one of my early cases, an Indian student, who undoubtedly had an appendix abscess and who had just been seen by one of the most 'eminent' of London specialists, who practically did little else but remove people's appendices all day long. He had given his verdict and said that immediate operation was the only thing that could be considered. This student happened to be a vegetarian and he said that before he decided he would like to have the opinion of a vegetarian doctor; so I was called in and I expressed the opinion that, whilst there was danger, I thought the danger would be far greater if surgery was invoked than if surgery was not used. The eminent specialist laughed derisively at me and said: "Well, the only good thing about you is that you have the courage of your conviction." There was an elderly Indian gentleman there, who said that as the boy's parents were in India and could not decide he would have to take upon himself the onus of acting in their place. He was a stout man, and he said: "I had an appendix operation thirty years ago, and look at me now!" He decided for the operation and the lad was operated on, and within three days he was dead. That certainly influenced me very considerably, at a time when I had to summon all my courage, to insist upon no surgery."

"I am of the opinon that surgery tends to produce cancer in people who otherwise would not have had it. I have seen malignancy following operations on the breast when the patient was assured—and as far as I know the assurance was a correct one—that there was no malignancy, and I have seen cancer follow operations for noncancerous growths in the womb."

"No doubt one day cancer itself will cease to be looked upon as the surgeon's domain at all and only such things as accident and deformities will be dealt with by the surgeon."

The following extract taken from Dr.L.N. Chowdhury's Presidential Address, at a Nature-Cure Conference held at Madras in 1938, will show that doctors are only too ready to perform unnecessary operations and have thoroughly mistaken notions about the necessity for operations: "I bow my head to the honest surgeon. But there are many surgeons who advise and perform operations only for the sake of money. A granddaughter of mine was ill with gallstones and a surgeon had strongly advised operation. I went there and had a talk with the surgeon. We disagreed. I told him that he might operate after a week, if I had not cured her in the meanwhile, and he agreed. The patient was cured in a week and there was no operation."

Appendix To Chapter III

Part I. Pronouncements By Conscientious and Disinterested Doctors.

Dr. CHARLES CREIGHTON, M. D.:—

In my opinion vaccination affords no protection against smallpox.

Dr. E. M. CROOKSHANK, M. D.:—

I still maintain that there is no scientific support for what is generally understood by 'vaccination.'

Dr. WILLIAM J. COLLINS, M. D. who after 20 years of service in London as a public vaccinator felt compelled to renounce the practice as useless and injurious:—

Cowpox inoculation, whether performed from the original source, the greasy heels of the consumptive horse, or that still more questionable practice of first giving the cow the smallpox and impregnating healthy children with this filthy disease, is a practice dangerous to the community at large, often the means, as I have said before, of conveying other diseases from one person to another, and *no protection against smallpox.*

Dr. G. T. PEARCE, M. D. in Preface to *Vital Statistics as to smallpox and vaccination.*

The Author, a vaccinator from the year 1846 to 1856, was led in the latter year to abandon the practice on becoming convinced, by studying its history and nature, that the practice was a failure, and an unmitigated evil, a conviction completely confirmed by extensive experience and observation at the Royal Jennerian Institution and in private practice.

Dr. J. J. GARTH WILKINSON:—

The grant to Dr. Jenner of £ 30,000 was a grant of the most reputedly practical body of legistators in the world, and it gave Jenner and vaccination immediately a very great status in the world. That grant, I take it, was the first powerful cause of vaccination being adopted in all countries of the world, and it has been the cause of Act after Act of Parliament. It therefore has endowed and established vaccination ... ... That is not the frame of mind in which investigation takes place afterwards. As soon as ever endowment and establishment come in, all the things, against which the endowment and establishment are made, become dissent and are tabooed by the great and powerful bodies which are inside the privileges.

I see vaccination as a monster, a devourer of nations, as a destroyer of the honesty and humanity of Medicine.

Dr. Sir WILLIAM COLLINS, son of the Dr. W. J. Collins cited before, and Mr. ALLANSON PICTON, M.P., members of Royal Commission, in their *Dissent* (Minority) *Report*, referred to the evidence given before themselves by Dr. Creighton, Professor Crookshank and other medical men as follows:

Eminent medical men, some of whom have appeared before us, are now maintaining that the protection, supposed to be afforded by vaccination, is almost entirely illusory. Some allow indeed that the disturbance of the constitution set up by the vaccinia may during its brief continuance prevent the development of smallpox from inoculation.* But in their opinion this protection is so exceedingly brief in its duration that it is of no appreciable value as a prophylactic against epidemics.

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* This belief is negatived by the fact that the supposed protection does not avail in an epidemic; during the epidemic, vaccinated persons get smallpox, which proves more fatal than in the unvaccinated.

Professor ADOLF VOGT, Professor of Hygiene and Sanitary Statistics, Switzerland, in his paper forwarded to the Royal Commission:—

When smallpox is prevalent vaccination *increases* the virulence of the scourge; when smallpox is absent it is purposeless, but causes injury to health and gives no indemnification for the mischief produced. What then is its use?

When we reach a more enlightened period that has the sanitary wellbeing of the people inscribed on its banner, not as a mere make-believe, but with full attention directed in all truthfulness, that coming period, after prohibiting vaccination, will make use of its power in healthfully upraising the proletariat, which is the hot-bed of the smallpox scourge, and will show it the road by which other mediaeval scourges have been got rid of.

The dogma of vaccination represents the pure negation of Epidemiology and Hygiene.

Dr. R. HALL BAKEWELL, formerly Vaccinator-General and M. O. H. for Trinidad:—

I have very little faith in vaccination even as modifying the disease and none at all as a protective in virulent epidemics.

I see nothing but an act of needless cruelty in inflicting on a perfectly healthy baby in this colony at the present time an acute febrile disease like vaccination.

Dr. J. H. BRIDGES, formerly an Inspector of the Local Government Board:—

I regard the compulsory Acts of 1853, 1867 and 1871 as an undue and inexpedient intervention of the State in a matter which should be left for each family to decide for itself. Non-vaccinated people are NOT a source of injury to their neighbours; for their neighbours can get themselves vaccinated. (*Positivist Review, November,* 1896).

Dr. W. R. HADWEN, M. D.:—

One is constantly told that this is purely a medical question and that, if I want to air it, I should discuss it before a medical audience or by letters in the medical press. Those who say that do not know what is the treatment medical anti-vaccinists receive in the journals in question. But it is not purely a medical question. It is one of observation, of history and of statistics, and any intelligent layman can understand it as well as a medical man. It is a mere superstitious creed and needs no professional knowledge to grasp it. And what is more, I can say from what I have learnt in experience that intelligent, thoughtful and studious anti-vaccinators know more about this subject that the majority of the medical men of today. (25th January, 1896).

As a medical man I assert that vaccination is an insult to commonsense, that it is superstitious in its origin, that it is unscientific in theory and practice and useless and dangerous in its character; whilst as a father and a citizen I view the vaccination Acts as degrading in their influence, demoralising in their tendencies and unjust in their enactments.

Dr. GEORGE GREGORY, M. D., Physician to a Smallpox and Vaccination Hospital and Author of several works on Medicine:—

We are led irresistibly to the conclusion that these broadly urged claims in favour of vaccination have NOT been substantiated. Smollpox *does* invade the vaccinated, and the extirpation of that direful disorder is an event as distant now, as when it was first heedlessly—and in my humble judgment most presumptuously—anticipated by Jenner.—*Medical Times and Gazette, New Series*, Vol. IV, p. 633, June 26th, 1852.

Dr. WILLIAM FARR, M. D., Compiler of Statistics to the Registrar-General :—

Smallpox attained its maximum mortality *after* vaccination was introduced. The annual deaths of smallpox registered, 1760—79, were 2,323; in the next 20 years, 1780—99, they declined to 1740; this disease, therefore, began to grow less fatal *before* vaccination was discovered, indicating, together with the diminution of fever, the general improvement of health then taking place.—*McCulloch's Statistical Account of the British Empire.* nd Edition, Vol. 2, page 579.

The mean annual (smallpox) mortality to 10,000 in the 20 years 1850—69 was at the rate of 2·04, whereas it was 10·24 in 1871, and 8·33 in 1872; and this after the most laudable efforts to extend vaccination by legislative enactments.

r. SOUTHWOOD SMITH, Sanitarian :—

The human family has now lived together in communities more than 6,000 years; yet they have not learnt to make their habitations clean. At last we are beginning to learn the lesson. When we shall have mastered it, we shall have conquered epidemics.

Dr. Sir BENJAMIN WARD RICHARDSON, M. D., F. R. S. :—

Inoculation is bad Sanitation,— The *Asclepiad*, No. 23, 1889.

The true preventives of disease are pure blood and a healthy life.—*Brighton Health Congress*, December 14th, 1881.

Cleanliness covers the whole field of sanitary labour. It is the beginning and the end. *Practised in tts entirety, it would abolish all disease from the world.—Transactions of the Sanitary Institute*, Vol. IV, page 254.

Sir JOHN SIMON, M. D., F. R. S. :—

For the permanent avoidance of epidemic disease, *cleanliness is the sole safeguard.*—City of London Health Reports, Vol. I, Page 133.

Professor JUNG, M. D., Switzerland :—

Vaccination is not a blessing, but a curse to mankind.

Dr. STOWELL, a Vaccination Practitioner :—

The declarations of my patients enable me to proclaim that vaccination is not only an illusion, but a *curse* to humanity.

Dr. W. J. C. WARD, Harrowgate :—

I have seen that people who have been vaccinated get smallpox; and I have seen people who have been revaccinated get smallpox, and I have seen people who have had smallpox once get a second attack and die of it.

Dr. W. SCOTT-TEBB, M. A., M. D. :—

Smallpox and typhus fever are both diseases of the lower classes and breed amongst those living under the least favourable sanitary circumstances.

Dr. JOSIAH OLDFIELD, M. A., D. C. L., M. R. C. S. :—

I believe that modern science is arrogantly oblivious of the mystic experience of spiritual teaching, when it advocates the inoculation of the human infant with animal-obtained lymph.

Dr. T. R. ALLINSON :—

About vaccination as a preventive I can only say that in my opinion it is a *sham* and a *snare* ... ... In fact I believe it keeps smallpox amongst us; it actually favours its spread amongst grown up people.

Dr. HERBERT SNOW :—

A fraud it (vaccination) was from beginning to end and every honest man should strain every nerve to secure its abolition. — From S. A. SAMBASIVAM PILLAI.

At present it was in the hands of a select clique, who enforced on students particular phrases. For many years it was vaccination and now it was vivisection. If doctors were only instructed, — as it has been my good fortune to be, though late in the day—a large number of Doctors would denounce the practice with detestation and horror. — From '*The Vaccination Problem*' *by* J. P. SWAN.

Dr. H. V. KNAGGS :—

I am glad to say that I have taken a most active part in turning the searchlight of publicity upon the laws which compel a parent to instil a disease into the pure blood of an infant, a disease, too, which will largely account for the decay of teeth, defective eyesight, the widespread prevalence of nose-troubles and other signs of physical deterioration at the present time.

Dr. O. L. M. ABRAMOWSKI, M. D., a Public Vaccinator in Australia :—

Calflymph contains very frequently the germs of other diseases such as erysipelas, tuberculosis, pyaemia, septicaemia, leprosy, glanders etc. Pure calflymph exists only in the imagination. No government ever guaranteed calf-lymph free from dangerous disease-germs.

Dr. S. B. MUNN, M. D., Waterbury :—

It is a significant fact that the most eminent physicians, who have opposed vaccination, were first its advocates.

Dr. C. W. LARISON, M. D., New Jersey :—

There is nothing in smallpox—dire as that disease is—to justify so horrible, so filthy, so loathsome, so dangerous a practice as I know vaccination to be.

Dr. JOHN FEARN, M. D;—

There is no disease known, that is such a renovator of the system as smallpox. In *my* case it seemed to give me a new lease of life and to lead to a strength and vitality to which I had been a stranger before.

Dr. J. W. HODGE, M. D., Niagara Falls, U. S. A.:—

It must be admitted that *the vaccinator's art is, of all arts, the most empirical and uncertain. The nature of the disease-product on the point of his lancet he cannot define, and its effects he cannot foretell.*

I hereby challenge any health officer or commisioner of health to mention the name of any thoroughly vaccinated city, into which smallpox cases have gained entrance, for comparison with the unvaccinated City of Niagara Falls. [This U. S. City is the Leicester of America.]

Dr. DAVID C. MUTHU; M. D., Medical Superintendant of the Mendip Hills Sanitarium for Tuberculosis, Author of "*Pulmonary Tuberculosis*":—

The soil is more important than the seed, and resistance is more important than infection.

Evidently tuberculosis mortality among the unvaccinated infants of Denmark is smaller than that of vaccinated infants of France.

Among those employed in our Sanitarium during the last 20 years — medical men, matrons, nurses, attendants, who have daily come into contact with the patients—there is no proof that even a single one has been infected by such contact.

A well-authenticated case is reported from New York, where a special herd of Jersey cows, which had supplied all the children of the richest families a number of years, were found to be tuberculous, and the doctors, who formed a committee to examine the children, found, among those hundreds of children, *only one* girl of fifteen who showed any signs of tuberculosis.

Dr. COUZIGOU of France, in his book on '*Tuberculosis and Vaccinations*':—

Vaccines are in the same category as alcohol and tobacco.

The secret of health lies in the Return to Natural Living and in obedience to the laws of human life.

Vaccination confers the chronic stage of the diseases with all its consequences.

We harden and become senile because we drink, we smoke and we vaccinate.

Dr. JAMES COPLAND, M. D., F. R. S., Author of several works on Medicine:—

The middle of the 19th century finds the majority of the profession, in all latitudes and (both) hemispheres, doubtful as to the preponderance of advantages, present and prospective, to be obtained from inoculation or vaccination.

N. B. Among the pronouncements set forth above the opinions of Dr. M. Beddow Bayly and Major R. F. E. Austin are not given, because those opinions have been exhibited in the text of Chapter III. Both have delivered public lectures condemning vaccination as unscientific, not protective and dangerous to health and life.

Part II. Pronouncemeuts By Eminent Laymen

W. E. GLASDTONE, the Eminent Statesman:—

The State is generally a very bad nurse.

LORD SALISBURY, Statesman:—

There is the knowledge that children, a considerable number of children, have succumbed to the operation of this 'beneficent' law, and the feelings which are worked upon are the deepest, the tenderest, the most tenacious and the most difficult to overcome of any in the whole range of human sentiment ... ... It is no use to quote to me the precedents of India and Ceylon to show the way in which these objections are to be overcome.—*Hansard's Parliamentary Debates, August 4th, 1898.*

WILLIAM COBBETT, Man of Letters and Politician:—

What I am opposed to, what I am alarmed at, is the proposition of you and Dr. Clarke to obtain for the support of the system [vaccination] an Act of Parliament, which would, in its operation, be nothing short of a compulsion on every man to suffer the veins of his child to be *impregnated with the disease of a beast* ... ... *a measure to be adopted in no country, where the people are not slaves.*

HERBERT SPENCER, Philosopher and Man of Letters:—

Hence, as a constitution modified by vaccination is not made more able to resist perturbing influences, it must be made less able.

The assumption that vaccination changes the constitution in relation to smallpox, and does not otherwise change it, is sheer folly. [compare with this the admission by Sir James Paget, quoted on page 80].

I wish I had known sometime since that the vaccination *persecution* had in any case been carried so far as you describe, as I might have made use of the fact. It would have served further the parallel between this Medical Popery, which they think so defensible, and the Religious Popery, which they think so indefensible.—*Extract from letter to Mr. Clark of Crewe.*

ALFRED RUSSEL WALLACE, Scientist, Statistician and Man of Letters :—

The successive Vaccination Acts were passed by means of allegations which were wholly untrue and promises which have all been unfulfilled. They stand alone in modern legislation as *a gross interference with personal liberty and the sanctity of the Home*, while as an attempt to cheat outraged Nature and to avoid a zymotic disease without getting rid of foul conditions that produce or propagate it, the practice of vaccination is utterly opposed to the whole teaching of Sanitary Science and is one of those terrible blunders which in their far-reaching consequences are worse than the greatest of crimes.—*From his book, The Wonderful Century. 1898.*

F. W. NEWMAN, Man of Letters :—

To forbid perfect health is a tyrannical wickedness, just as much as to forbid chastity or sobriety. No lawgiver has the right. The law is an unendurable usurpation which creates the right of resistance.—" *The Political Side of the Vaccination System*", *Page 8.*

LORD SHAFTESBURY, Philosopher and Philanthropist :—

The smallpox was confined to the lowest class of the population, and he believed that with improved lodging houses the disease might be all but exterminated.—*Hansard's Parliamentary Debates*, April 12th, 1853.

Sir EDWIN CHADWICK, Sanitary Reformer :—

Cases of smallpox, typhus, and of other of the ordinary epidemics occur in the greatest proportion on common conditions of foul air, from stagnant putrefaction, from bad house-drainage, from sewers of deposit, from excrement-sodden sites, from impure water and from overcrowding in foul houses. The entire removal of such conditions by complete sanitation and by improved dwellings is the effectual preventive of diseases of those species and of ordinary as well as of extraordinary epidemic visitations.—*Address at the Brighton Health Congress*, December 14th, 1881.

FLORENCE NIGHTINGALE, the Mother of the Art of Nursing the Sick :—

Every one who knows anything of public health questions will agree in your views as to the practical unity of epidemics and their determining causes, and that exemption from all alike must be sought by inquiring into and removing the causes of epidemic susceptibility generally.—*Letter to Mr. John Pickering*, March 31st, 1871.

Rev. HUGH PRICE HUGHES, Wesleyan Preacher and Editor of the *Methodist Times :*—

The facts produced before the Royal Commission have finally convinced me that vaccination is a great mistake, and that *compulsory vaccination is one of the most fearful outrages of sacred human rights* that selfishness and cowardice have ever devised.

I further feel, as a Christian, the strongest *a priori* objection to a system which is essentially a *compromise with evil.* A physician of the body has no more right to enter into a compromise with disease, than I have, as a physician of souls, to enter into a compromise with sin. The true remedy for smallpox, as has already been proved in the case of all allied diseases, is such vigorous sanitary reform as we are all prepared to support, if the medical profession will only abandon its present mistaken and suicidal attitude.

LATEST NEWS OF B. C. G. VACCINATION

From the newspapers of September 7th and 17th, 1956. we learn that at long last Dr. CARROLL PALMER, 'acknowledged authority' on the subject,—who had been advocating B.C.G. vaccination in spite of strong disapproval by equally competent authorities,—has now made a complete *volte face.* He now admits that the preliminary Tuberculin Test is no test at all, because there are more cases of Tuberculosis among the *positive reactors*, who were considered to be immune, and hence were not vaccinated, than among the negative reactors who were vaccinated, as being susceptible to the disease. He also reported information from Professor WALLGREN of Sweden that "the knowledge that such progressive B.C.G. diseases may occur in humans must shake our belief in the harmlessness of B. C. G." We learn that Prof. WALLGREN proposes to stop mass vaccinations in Sweden. Shriman C. RAJAGOPALACHARIAR publicised these facts on two occasions in Madras. He also read out, on the second occasion, a letter from a lady-doctor in Ceylon who stated that "today I treat hundreds of people for Tuberculosis, who have had B. C. G. Vaccination." He also read out a letter from Shri Chiman Lall of Shri Ganganagar (Rajasthan) complaining of the disarstrous effects on his son and daughter caused by B. C. G. Vaccination. Of these, one, the son, is moribund, and iikely to die soon. while the other seems curable by natural means. Facts like these ought to suffice to prove to us that the ruling clique in the profession is both foolish and obstinate. What is plain on the face of it needs to be proved by disastrous experiments on millions of people, due to the T*a*masic mentality of the doctors. It will now be impossible to pretend that the medicos that rule over us have been actuated by the necessary degree of humility in their obstinately persisting in their mass B. C. G. Vaccination, disregarding the protests of Shriman C. Rajagopalachariar. It is clear that, to those men, their prestige is dearer than the people's lives and health. Now, where is their prestige?

Appendix To Chapter IX

COOKERY RECIPES

N. B :- A representative list of Sattvic vegetables fruits, nuts and grains is given later, which may be consulted.

HERBAL ROTI

Gather some sattvic green leafy vegetables or herbs (Grass, Araikeerai, चुलाई, or पालक), wash them clean, then crush and take out the juice, removing the roughage more or less completely. Mix this juice with wholemeal flour of wheat or with a mixture of wheat flour with flour of some other cereal, adding water if preferred, so that the dough will be of the proper consistency for making roti. No salt, nor sugar nor ghee should be added. Prepare the rotis in the usual way, by baking.

CARROT ROTI

Fresh, washed and grated carrots, up to about a third of the quantity of the flour, should be mixed with it, and the dough should be kneaded, adding just the minimum water needed. In grating the carrots, too much pressure must not be supplied, as else the particles of the grated carrot, will be too coarse for roti-making. Bake in the usual way.

CELLULOSE ROTI

Cocoanut should be scraped gently so as not to make the particles too coarse. For this purpose dry (copra) cocoanut is not suitable, because the milk of the kernel in this cocoanut has changed into oil. The cocoanut can be prepared also by cutting into small pieces and then grinding in a mortar. Mix with flour and make roti.

BANANA ROTI

Any type of ripe banana can be mashed and kneaded with flour to prepare dough of the proper consistency. The banana should be fully ripe, but not over-ripened. The unripe banana is starchy, but in the ripe banana the starch has been changed into sugar. Roti made in this way, if chewed well, is good for health.

VEGETABLE ROTI

Juice of the ash pumpkin (कूश्माण्डं, पेठा, सफेद कुमडा), prepared by squeezing after grating the vegetable, should be mixed with the flour to make roti. Juice of other vegetables also may be used in the same way.

RICE PONGAL OR KICHDI

In preparing wholesome Pongal, unpolished rice, prepared by grinding in a wooden chakki (grinder) should be used. If preferred, soaked or germinated gram or pulse with skins may be added to the rice for cooking. Vegetables, such as serpent gourd, ash gourd, cucumber, carrots, cabbage, cauliflower, banana flower or any other Sattvic vegetable may be washed, cut and added after the rice has been boiling for some time. Water about two and a quarter times the quantity of the rice should be used for the cooking. The cooking may be done by ordinary boiling or in a steam-cooker. Cocoanut scrapings should be added at the end of the cooking, as also a *minimum* of powdered salt, jeera or pepper.

SATTVIC IDDALI

Iddali is the name for a steamed cake of flour of rice and gram in the proportion of 3 to 1. Rice is soaked and ground in a stone mortar the previous night and left over till the morning and then the gram is ground and mixed with it. This is not a positive food. *Sattvic Iddali* is made with unpolished rice, vegetables and cocoanut scrapings well-mixed, with a minimum of salt and the mixture is ladled out and poured into depressions —covered with a thin cloth – in the top plate of the Iddali steamer, and steamed. The steam comes from the heated water below the plate, and the vessel is covered with a lid. The cakes are taken out after they are cooked to the proper degree and then a fresh lot of the mixture is poured for cooking. This can be eaten as it is, or with a very mild chutney of cocoanut.

KOOTTU

This is a vegetable preparation comprising two or more vegetables. These should be such as would be cooked in about the same period of time. They should be cut into small pieces after washing, not before, and boiled or steamed with minimum water in a covered vessel, and then flavoured with cocoanut scrapings. Tomato or tamarind juice may be added to the vegetables, as the fruit acid has a protective action on the *C* vitamin. A minimum of powdered salt, with or without jeera or pepper, may be added. If there be any water in the Koottu after the cooking, it should not be thrown away. This may be eaten alone, or with roti or pongal, or with soaked aval.

VEGETABLE SOUP

This is prepared in the same way as the Koottu, but adding more water. The vegetables also may be cut smaller, so as to get the cooking done sooner. The cooking has also to be carried on until the vegetables become soft enough for the liquid part to be squeezed out. This may be flavoured in the same way and drunk as the sole food at any time. This is one of the foods suitable for an approach to fasting.

KANJI OR GRUEL

Whole meal flour of any cereal, such as wheat, ragi, millet or maize, may be mixed with water and heated on a slow fire, constantly stirring, so as to make a uniform, consistent liquid. To this may be added vegetable soup, a little cocoanut milk and a very little jaggery, so as not to sweeten, and, if necessary, also a very little salt and lime juice or buttermilk. This is a light food, to be taken when suitable.

EXTRACTING JUICE FROM RAW VEGETABLES OR FRUITS

If a grater, similar to what is used in certain regions for desiccating copra (mature cocoanuts) be available, the vegetable or fruit may be desiccated on it and then a little water may be sprinkled on it, and the juice squeezed out, either by hand, or through a strong porous cloth. Else the substance must be cut into very small pieces and then ground fine on a flat stone roller, and then the juice may be squeezed out.

ENGLISH	TAMIL	TELUGU	KANARESE	HINDI
Amaranth, tender	முளைக்கீரை	Totta Koora	Harivesappu	Chul*a*yi
Cabbage	முட்டைக்கோஸ்	Koskura	Matle kosu	BandGobhi
Curry leaves	கருவேப்பிலை	Karuv*e*p*a*ku	Kari bevu	Karipatti
Manittakkali	மணித்தக்காளி	Kasara		Makoh
Spinach				P*a*lak
Malabar night shade	பசளைக்கீரை	Dumpabuchale	Basale	Poyi S*a*g
Araikkeerai	அரைக்கீரை	Koyya Koora		
Broad beans	அவரைக்காய்	Peddachikkudi	Averakayi	S*e*m
Bottlegourd	சுரைக்காய்	Sorakaya	Sorekayi	Lowki
Cauliflower	பூக்கோஸ்	Kosugadda	Hukosu	Phul Gobhi
Cluster beans	கொத்தவரை	Gorichikkudu	Gorikayi	Gu*a*rki Phali
Cucumber	வெள்ளரிக்காய்	Dosakaya	South*e*kayi	K*a*kdi
Ladies finger,	வெண்டைக்காய்	Bendakaya	Bindikayi	Bhindi
Indian gooseberry	நெல்லிக்காய்	Usirikayi	Nellikayi	Amla
Banana flower	வாழைப் பூ	Aratipuvu	Balya hoo	K*e*l*e*ka phool
Banana pith	வாழைத்தண்டு	Aratidavva	Balya dindu	K*e*l*e*ka danda

ENGLISH	TAMIL	TELUGU	KANARESE	HINDI
Pumpkin	பரங்கிக்காய்	Gummadikayi	Kumbala	K*a*si phal
Ribbed gourd	பீர்க்கங்காய்	Beerakai	Heerakayi	Tori
Snake gourd	புடலங்காய்	Potlakayi	Padavalakayi	Chichindda
Tinda				Tinda
Tomato, green	சீமைத்தக்காளிக்காய்	Cheemayenkaya	Tomato	TamatarKachha
Tomato, ripe	சீமைத்தக்காளிப் பழம்			Tamatar Pakka
Koyai, tender	கோவைக்காய்			Parval
Sword beans	வாளவரை			
Carrot	காரட்			G*a*jar
Potato	உருளைக்கிழங்கு	Urula gadda		*A*lu
Sweet potato	சர்க்கரைவள்ளிக்கிழங்கு	Chakaravalligadda	Genasu	Sakar Kand
Elephant yam	சேனைக்கிழங்கு	Surel kanda	Dodda surangadde	Zamin Kand
Apple			Sebu	Seu
Banana	நேந்திரம் வாழை	Arati pandu	B*a*le hannu	Kela
Cape gooseberry				Rashbhari
Dates (Persian)	பேரீச்சம்பழம்	Kharjooram	Kharjoora	Khajoor

ENGLISH	TAMIL	TELUGU	KANARESE	HINDI
Figs	அத்திப்பழம்	Attipallu	Anjura	Anjeer
Grapes (Violet variety)	கருப்புத்திராக்ஷை	Nalla draksha	K*a*ri draksha	Angur
Grapes (seedless green)	விதையில்லாதிராக்ஷை			Angurbedana
Guava	கொய்யாப்பழம்	Jammi pandu	Seebai	Amrud
Jack fruit	பலாப்பழம்	Panasa pandu	Halasu	Kanthal
Jambu fruit	நாவற்பழம்	Narada pandu	Neralai	Jamun
Koduk*a*puli	கொடுக்காப்புளி			Manila imli
Lemon	கடாரங்காய்	Gaja nimmapandu	Gaja nimbo	Meethaneembu
Lime	எலுமிச்சை	Nimma pandu	Nimbo	Kagazeeneembu
Mango, ripe	மாம்பழம்	M*a*midi pandu	Mavina hannu	Aam
Melon, water	தர்பூசனி	Tarbusha pandu	Kallangadi	Tarbuz
Melon, musk				Kharbuza
Orange	கிச்சிலிப்பழம்	Kamala pandu	Kitilai	Santra
Orange (country)	நார்த்தம்பழம்			Naarangi
Palmyra fruit	பனம்பழம்	Tati pandu	T*a*ti nongu	Taad phal
Palmyra, tender	நுங்கு			

ENGLISH	TAMIL	TELUGU	KANARESE	HINDI
Palmyra kernel	பனைநொங்கு			
Papaya, ripe	பப்பாளி	Bopp*a*y pandu	Pharangi	Papita
Pears, country	பேரிக்காய்			Naashpatideshi
Pears, English	வால்பேரி			Naashpati
Pineapple	அன்னாசிப்பழம்	Anasapanasa	Ananas	Ananas
Plantain, ordy.	பூவன் வாழை	Arati pandu	B*a*le hannu	Kelapeelavaala
Plantain, hill	மலை வாழை	Konda arati	Mala baale	Kela, Pahadi
Plantain, red	செவ்வாழை	Errarati	Keni baale	Kela, laal
Plums	ஆல்பகோடா	Alpagodapandu		Aalu bokhara
Pomegranate	மாதுளை	D*a*limmapandu	D*a*limbari	Anaar
Pomeloe	பப்பிளிமாஸ்	Pamparapanasa	Chakkota	Chakatra
Raisins, dry	உலர்ந்த திராக்ஷை	Kisumisuchettu	Drakshi	Kismish
Sapota				Chiku
Seeta pazham or Custard apple	சீதாப்பழம்	Seeta Phalam	Seeta Phala	Shareefa
Tomato, ripe	சீமைத்தக்காளிப்பழம்	Seemavengapandu	Chapparabadane	Tamatar

ENGLISH	TAMIL	TELUGU	KANARESE	
Wood-apple	விளாம்பழம்	Velaga pandu	Bela	Kai
Zizyphus	இலந்தைப்பழம்	Regi	Yelach	Ber
Almond	பாதாம்பருப்பு	Badamkayi	Badam	Bad*a*m
Cocoanut	தேங்காய்	Gobbarikayi	Tengu	N*a*rial
Groundnut	நிலக்கடலை	Verasanagakay	Kadalekayi	Moong Phal
Walnut	அக்ரோட்			Akhr*o*t
Rice, raw, unmilled, prepared in wooden grinder	அரிசி, பச்சை, இயந்திரத்தில் உமிமட்டில் நீக்கப்பட்டது	Chi biy Pach	kki, marada yantradanta ho agina umi ya nu tegada ldu	Ch*a*val kacha prepared in Chakki,(wooden grinder)
Flattened rice	அவல்	Atukulu	Avalakki	Chivda,
Ragi	கேழ்வரகு	Ragulu,	R*a*gi	Mandva
Ragi malt	கேழ்வரகு சத்துமாவு	Chollu Pind	,, matubeesida	,, Anku
Wheat	கோதுமை	Godumalu	Godi	
Whole wheat flour	சலிக்காத கோதுமை மாவு	Goduma Pindi	Godi hittu	*Ata* sieved
Greengram with husk	பச்சைப்பயறு தோலுடன்	Pesalu	Pache hesaru	Moong *a*buth
Greengramgerminated	முளைக்கட்டிய பச்சைப்பயறு		Molakkabenda pache h ru	,, Ankuri

Appendix To Chapter XIV

SELF-MASSAGE, EXERCISE AND ASANAS*

SELF-MASSAGE †

Though everyone knows that massage does some good, few are aware that quite good results can be obtained with *Self-Massage*. The stomach is a deep-seated organ in the abdominal cavity and hence it will not be possible to influence it through self-massage. But, as either constipation, or its opposite, a too relaxed condition of the bowels, nearly always accompanies indigestion, intelligently applied self-massage of the abdomen does yield good results. Obviously, if we can help the small and large intestines to do their work more thoroughly and well, then we can at the same time greatly help the digestive system generally.

The self-massage movements given below are quite easy to learn and perform. They should all be done whilst lying on your back, with knees welldrawn up towards your body, bladder emptied and the body, quite limp and relaxed. All sudden digs, jerky movements and the like should be avoided. Try and get a smooth, even, yet deep and searching action over the whole of the abdomen.

1. Lay the palm of your right hand over your right groin. Now whilst exerting firm pressure, bring it upwards as far as the lower ribs on your right side;

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* This is the reproduction of a chapter from 'Indigestion: Its cause and cure' by Prof. Ramchandra Sharma, M. Sc.

† Adapted from Milton Powell's "*How to Cure Indigestion and Stomach Troubles.*"

then continue the stroke across the naval to the left lower ribs, and then down into your left groin. That is one complete circular stroke. You are now in a position to begin a second, similar stroking movement. Repeat 20 to 30 times. The stroking should not be a mere glide over the skin. Sufficient pressure should be used to influence the organs deep under the skin *i. e.*, the abdominal muscles and the large intestines.

2. With your two fists knead up and down the central part of your abdomen. Press each fist well in, alternately, not together. Steady, not sudden, pressure should be applied. This movement is like the kneading of dough.

3. Clench your right fist, not too tightly. Pointting the bent fingers inwards you, place them in the right groin. Now with a sort of continuous "*corkscrew*" movement work your bent fingers deeply into the right groin and move your hand slowly upwards as far as the lower right ribs; then across the naval to the left side, then down into the left groin. This movement [like (1) above] follows the course of the ascending, transverse and descending colon. Reference to the anatomical diagram will soon familiarise you with the course indicated.

4. Over the pit of the stomach (just immediately above the naval) give 20 to 30 gentle pats with your flat hands, alternately.

Finish with a few more circular strokings as in (1).

EXERCISE AS AID

Some yogic asanas are illustrated below, which will be an invaluable aid in restoring the tone of the abdominal muscles and thus improving digestion and will also to some extent relieve constipation. It should not be supposed that these exercises or any other systems of exercise will, by themselves, have great value except in the case of young people and in the very initial stages of indigestion. But even in such cases there is a snare. *Indigestion or any other kind of bodily or mental indisposition is the effect of some mistakes. Any kind of remedy which does not involve a correction of these mistakes is no remedy at all. Any relief obtained by such measures will only be temporary; indeed, the fact that some temporary relief is obtained makes the position worse, because the sufferer will fail to take note of his mistakes and will not correct himself.*

In so far as lack of exercise itself may be one of the contributory causes of indigestion, exercise should form part of Nature-Cure.

Yogasanas are of value to a sufferer from digestive disorders only as part of a comprehensive Nature-Cure treatment, which in essence is only making amends for past sins and reforming one's ways of life.

SARVANGA ASANA

Lie flat on the ground, legs stretched without bending at the knees, feet also stretched, and arms on the ground with the palms facing the ground. Now raise the legs slowly and steadily without any jerky movement, the palms firmly pressing against the ground; the legs should be kept fully stretched and the head should not be raised from the ground. Then raise the hip, and then the spine slowly. (It is very important that there should be no jerky movements in doing either this asana or any of the succeeding ones.) Support the back with the hands as shown in the picture, and bring the trunk and legs to a vertical position. Remain steady in this position for a few minutes, or as long as you can without much strain, and come back to the starting point steadily and slowly, passing through in the reverse order through all the stages described above. Relax yourself completely* and get ready for the next pose.

HALASANA

This is the plough pose. The intial stages are the same as for the Sarvanga Asana, but instead of keeping the legs vertical you take them backward beyond the head and touch the ground with the toes. The arms may be either kept stretched or interlocked round the head. All movements should be slow and steady; no jerks. The return to the starting position should also be slow and steady. Relax at the end as before.

PASCHIMOTTANASANA

Lie flat on the back with arms stretched out behind the head, and legs straight. Raise slowly, the head and arms being raised together simultaneously; the legs should not be raised, nor should the knees be bent. Bend forward, slowly, catch the toes with the hands, dip the head in between the arms and try to touch the knees with the nose. Stay for a minute and come back to the starting position slowly and relax.

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* The relaxation pose is called Savasana. Here all the muscles are fully relaxed.

In this asana or in any of the succeeding or preceding asanas, it may not be possible for the novice to attain the final pose even with considerabte strain. Don't use force, nor seek the help of an assistant to apply pressure and make you bend. Proceed as far as you can with bearable strain. But be slow and steady. What does you good is the effort to attain the final pose and not the final pose itself.

BHUJANGASANA

Lie flat on your face, legs and feet stretched and arms bent and kept by the side of the trunk, with palms on the ground as shown in the picture. Raise the head and bend the spine backward till the arms are fully stretched. Here the trunk should be raised mainly with the strength of the spine, not of the arms. Raise the chin till the neck is fully stretched. Come back to the starting position slowly and relax.

SALABHASANA

Lie flat on your face, arms lying alongside the trunk with palms pressed against the grouud and legs fully stretched. Now pressing the palms firmly against the ground, raise the legs slowly as high as possible, without bending the knees. Keep them up for as many seconds as possible and slowly bring them down. Relax.

DHANURASANA

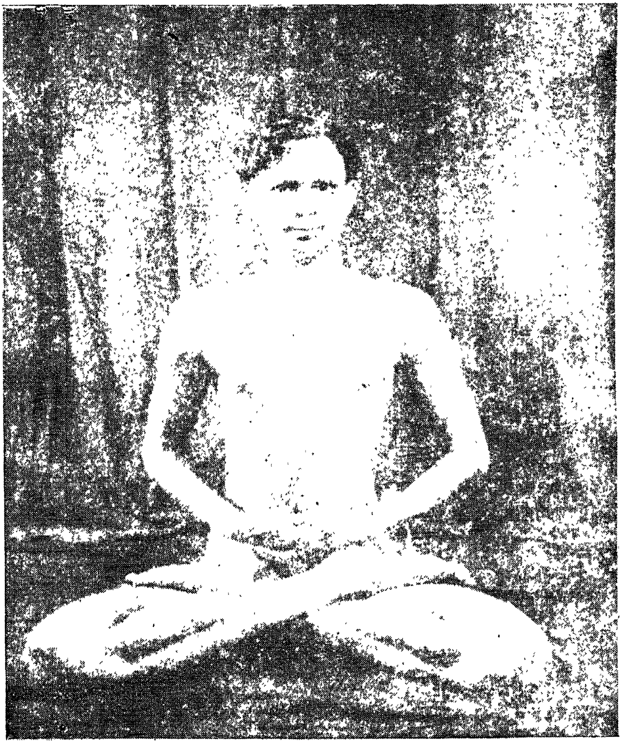
Lie flat on your face, knees bent, and catch hold of the feet with the hands. Raise the head and legs also by pulling up the feet with the hands. In the final pose the whole body is bent like a bow, the belly alone resting on the ground. Come back to rest slowly, and relax.

THE NEED FOR WORK

The yogic poses described above are a great aid in restoring the tone of the digestive organs and strengthening the abdominal muscles which support the digestive organs. They may also help in correcting deformities and displacements. Any number of rhythmic exercises can be devised on the basis of these yogic poses to suit patients in different conditions.

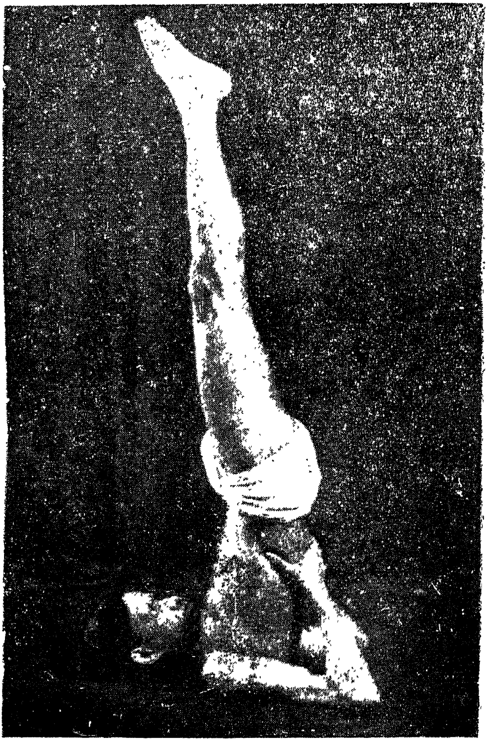
Apart from these yogic asanas, a certain amount of physical work may also be necessary. Work is the physiological justification for eating, as the author of Practical Nature-Cure puts it, though it is true that an excess of physical exertion will be a tax on one's vitality. Before eating, one should create the need for food by work. That is perhaps the meaning of the biblical saying: *By the sweat of thy brow thou shalt eat.* When such a need for food is not created, keen hunger fails to make its appearance and digestion weakens.

But for creating this need for food, specialised systems of exercise are not needed. Indeed it will be far better to engage in some kind of fruitful activity. Productive work always brings a sense of satisfaction. Gardening, for instance, is an ideal work. Besides having the satisfaction of producing something good, one has the unique experience of living amidst things which live, grow and are colourful, which will impart a little at least of their liveliness and colour to one's own life.

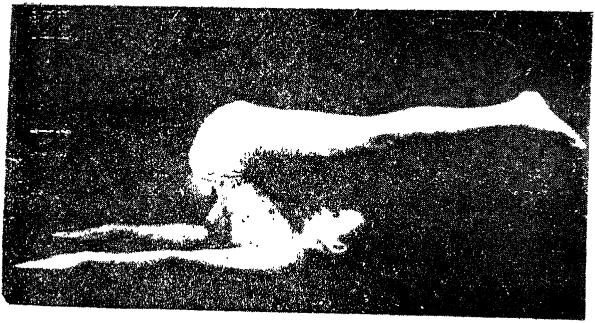


PADMASANA

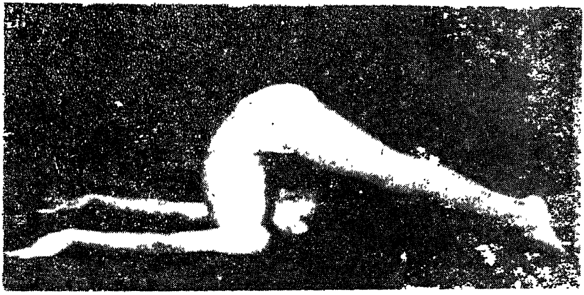
A Restful pose, suitable for Meditation etc.



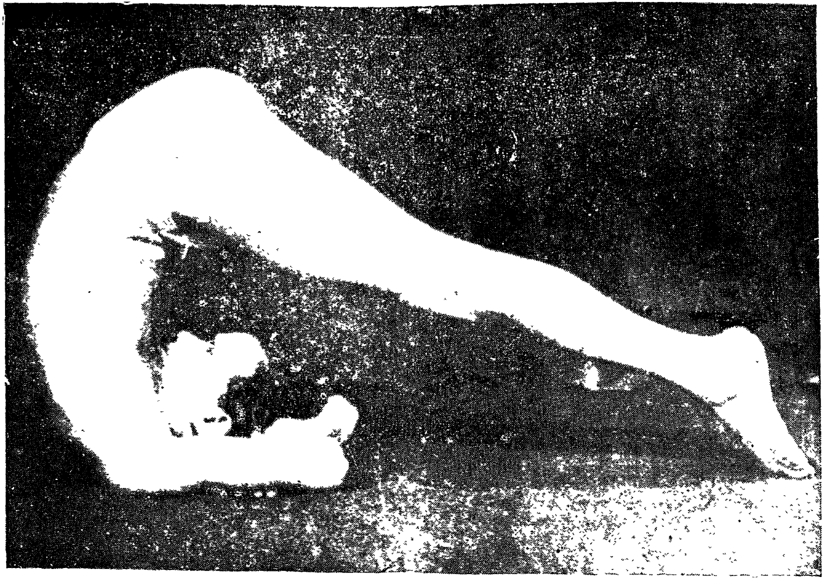
SARVANGASANA



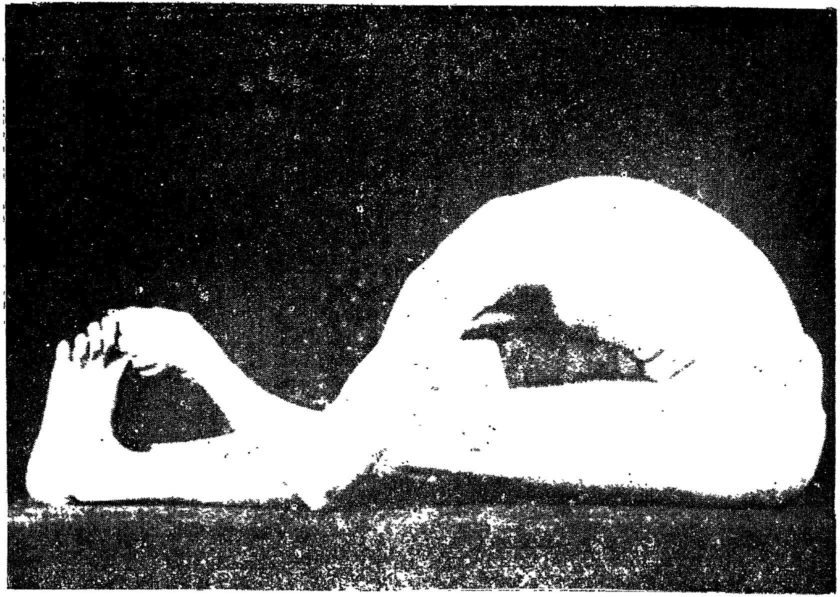
HALASANA - Suage 1



HALASANA - Stage 2



HALASANA - Final Stage



PASCHIMOTHANASANA

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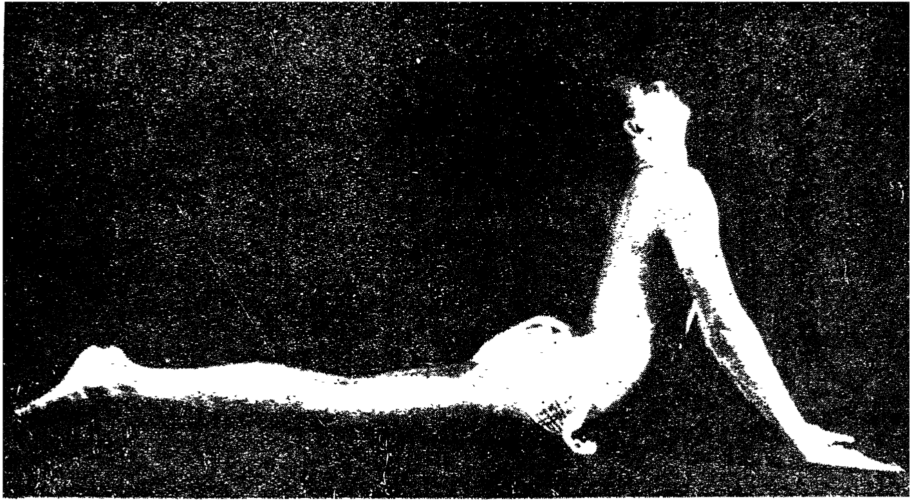
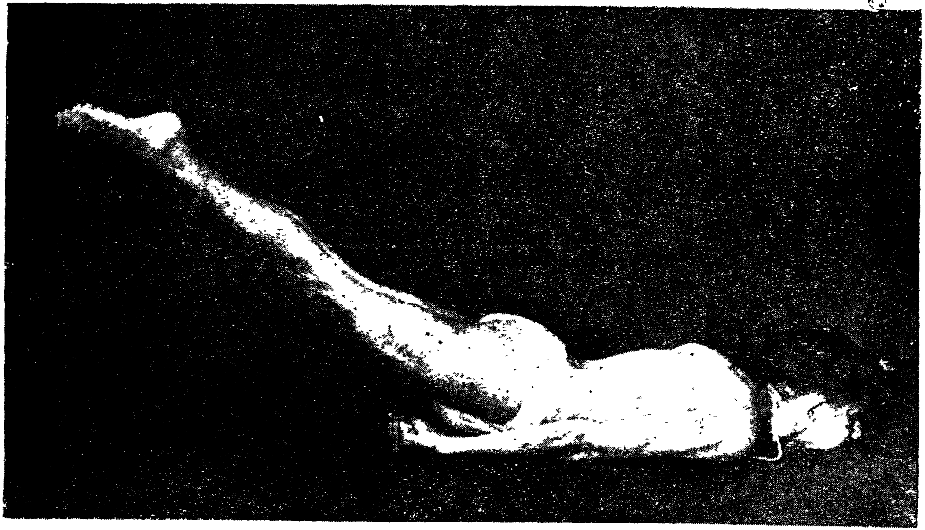
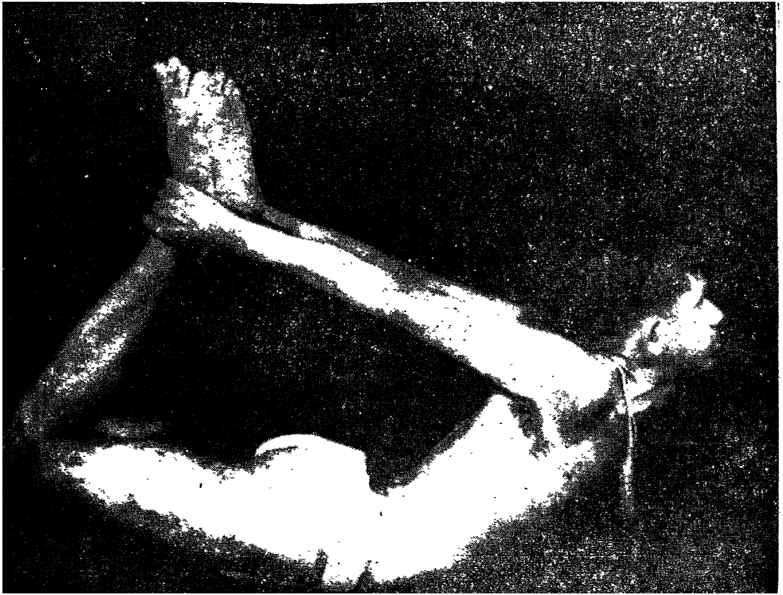


BHUJANGASANA



SALABHASANA



DHANURASANA

Appendix To Chapter II

EVIDENCE OF Dr. LINDLAHR

In order to enable the reader to realise, in all its implications, the Law of Druglessness, which I have sought to establish, I am here giving a few extracts from Dr. Lindlahr's book on "Iri-Diagnosis," wherein the ultimate effects of drugs are most powerfully exposed. The remarks between rectangular brackets are mine.

GENERAL

ORIGIN OF IRI-DIAGNOSIS, Page 10 [Dr. Von Peckzely of Budapest is mentioned as the first Iridiagnostician, and then the author gives the story of the new science as follows:] "Playing one day, in the garden at his house, he caught an owl. While struggling with the the bird, he broke one of its limbs. Gazing straight into the owl's large, bright eyes, he noticed at the moment when the bone snapped, the appearance of a black spot in the lower central region of the *iris*, which area he later found to correspond to the location of the broken leg. The boy put a splint on the broken limb, and kept the owl as a pet. As the fracture healed, he noticed that the black spot in the *iris* became over-drawn by a white film, and surrounded by a white border, denoting the formation of scar-tissues in the broken bone." [When the boy became a man, he did not forget this experience. He made observations along the same lines and founded the science of diagnosis from the iris of the eye.]

SUPPRESSION OF ITCH BY DRUGS, Page 81. "A case of itch has been promptly 'cured' with sulphur ointment, and within a year there appears in the iris, close to the pupil (area of the stomach) a sharply defined dark brown spot, and from that time on, the person is greatly troubled with chronic gastritis, and later on with ulcers of the stomach.

" A mother is horrified to find on the head of her little girl some lice. Within a few days, the hair is full of nits ... ... The mother applies *coal oil* or *mercurial* ointments, and the 'nasty things' disappear from the surface but not from the body. The psoric* taints, which Nature was trying to eliminate, now *reinforced by drug-poisons*, and by the deadly miasms contained in the [dead] bodies of parasites themselves, recede into the interior, and in the place of being distributed throughout the entire body, they now concentrate in some vital part or organ, and chronic head-ache, epilepsy, chorea, asthma, nervousness, sexual perversion, etc., are often the result."

"WHERE DO THEY COME FROM?" Page 83. We are often asked the question. "Where do they come from? You do not believe that they come from the body itself? We do not know. But we do know, by frequent experience, that when the body begins to eliminate scrofulous poisons, we need not worry whence germs and microbes are to come. As carrion attracts vultures, so the *chronic miasms*, (pathogen, foreign matter), attract bacteria and parasites."

ALTERATIVES, Pages 133 and 134. "*Mercury*, *iodin*, and *arsenic* are the principal alteratives. The multitudinous preparations of these drugs are used by the allopathic school principally in the treatment of syphilis."

"A medical dictionary, which I have before me, gives the following definition: Alteratives are certain remedies that alter the course of morbid conditions, *in some way not yet understood*, perhaps by promoting metabolism,' [Dr. Lindlahr proves, by quoting medical authorities of the allopathic school, that this is not true, that these drugs are *inimical* to natural metabolic processes, and actually destroy living bodycells.]

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* The term psora is applied by Hahnemann, the originator of Homeopathy, to all morbid matter, which Nature seeks to eliminate by itch, boils etc.

Page 158. "All drugs, taken [regularly] in small doses, accumulate in the system and concentrate in certain parts for which they exhibit a special affinity, and then constantly exert the influence of strong doses."

IRON

TOXICOLOGY OF IRON, Page 121 or later.

1. Unabsorbed and excreted, as iron sulphide, coloring stools black.
2. Dyspepsia, stubborn constipation.
3. Abdominal pain, relieved by pressure.

SULPHUR

SULPHUR Page 126. "Sulphur, taken in the inorganic form, shows in the area of the stomach and intestines in the yellowish sulphur colour. After absorption, it has at first a stimulating effect upon the organs, but this is followed by a sluggish, atrophic condition." [I have myself experienced both these effects of sulphur prepared according to an "Ayurvedic" formula.]

MERCURY

MERCURY, from p. 142– [The following quotation is from Prof. F. A. Farrington of Philadelphia, a homeopath:—] "The more remote symptoms of mercurial poisoning are these. You will find the blood becomes impoverished. The albumin and fibrin of that fluid are affected.........Consequently, as a prominent symptom, the body wastes and emaciates. The patient suffers from fever which is rather hectic in character. The periosteum becomes affected, and then you have a characteristic group of mercurial pains, bone pains worse in the changes of weather, worse in the warmth of the bed, and chilliness with and after stool. The skin becomes rather of a brownish hue; ulcers form, particularly on the legs; they are stubborn and will not heal. The patient is troubled with sleeplessness and ebullitions of blood at night; he is hot and cannnot sleep; he is thrown quickly into a perspiration, which gives him no relief.

"The entire system suffers also, and you have here two series of symptoms. At first the patient becomes anxious and restless and cannot remain quiet; he changes his position; he moves about from place to place; he seems to have a great deal of anxiety about the heart, pericordial anguish, as it is termed, particularly at night. Then in another series of symptoms, there are jerkings of the limbs, making the patient appear as if he were attacked by St. Vitus' dance. Or you may notice what is more common yet, trembling of the hands, this tremor being altogether beyond the control of the patient, and gradually spreading over the whole body, giving you a resemblance to *paralysis agitans* or shaking palsy.

"Finally the patient becomes paralysed, cannot move his limbs, his mind becomes lost, and he presents a perfect picture of imbecility, He does all sorts of queer things. He sits in the corner with an idiotic smile on his face, playing with straws; he is forgetful, cannot remember even the most ordinary events. He becomes disgustingly filthy, and eats his own excrement. In fact, he is a perfect idiot.

"Be careful how you give mercury, It is a treacherous medicine. It seems often indicated. You give it and relieve; but your patient is worse again in a few weeks, and then you give again with relief. By and by, it fails you."

EVIDENCE OF DR. HERMANN against mercury: page 143. "He (Dr. Hermann) claims that during the thirty years of his incumbency [in a special hospital for venereal diseases, started in the vicinity of Vienna], he treated sixty thousand cases of syphilitic disease *without the use of mercury*, and that *not in a single case thus treated and cured did he observe a spontaneous recurrence, an exhibition of tertiary symptom, or hereditary transmission.* His work was done in a municipal institution, to which the doctors and students of Vienna had free *access*, and thus was constantly under the closest scrutiny of the great medical schools of Vienna." [Dr. Lindlahr confirms this by his own experience in the treatment of venereal cases by *natural* methods, which allow the disease-process to proceed and exhaust itself by simple elimination of morbid matter, so that the body is not simply rendered as pure as before the 'syphilitic' infection, but even purer, even hereditary taints being removed simultaneously. He also affirms that in such cases no constitutional or hereditary syphilis was exhibited. Nature-Healers know this to be a simple fact, and hence do not scruple to accuse the medical profession of being the real authors of syphilis in its so called *secondary, tertiary and quarternary* forms, by their reckless and absolutely unnecessary use of mercury.]

Page 145. QUOTATION FROM Dr. HERMANN'S book given by Dr. Lindlahr: "The disease-conditions usually diagnosed as 'constitutional syphilis' are the results of mercurial treatment, or of other disease-taints in the body. This I prove, first, by clinical observation of the natural course of the disease, and, second, by the positive chemical proof of the presence of mercury in the system."

On this, Dr. Lindlahr adds a note of his own: "We have found the mercury in the ashes of the bones of mercurial patients. A patient is coming to us now, who went through a course of mercurial treatment two years ago. *The gold rings on his fingers turn black under the effect of the mercury, which his system is now eliminating.*"

Page 146. From Dr. Hermann's book—"Cases of so-called constitutional syphilis, that came to us suffering with ulcerations of the palate, mouth and nose, with bone pains, gummata of the brain and inflammation of the nerves, all had histories of mercurial treatment. Hundreds of electrolytical analyses of urine, sputum, perspiration, blood and other body-materials, revealed the presence of mercury, while a comparatively small percentage exhibited scrofulous or tubercular symptoms. Thus it became clear to me, that the entire chain of symptoms which are commonly diagnosed as constitutional syphilis, are nothing but the effects of mercury in the human body.

"Workers, salivated in the mercury mines of Idria, who never suffered with syphilis, exhibit all the symptoms of so-called secondary and tertiary syphilis. In the blood and urine of these patients also, I found mercury. In fact the various forms of Mercurialism, [the rightful name for all states, which are dubbed as secondary, tertiary and quarternary syphilis], everywhere occur among people who continually come in contact with mercury, and thus absorb it; no age, no sex is immune. This is verified by physicians practising among quicksilver miners, thermometer, and barometer makers, etc. For these reasons, chronic mercurialism is much more prevalent in localities where, by physicians and laymen, syphilis is treated by mercury. In large, inlamd cities and seaports, chronic mercurialism is much more prevalent than in country districts, because, in the former, syphilis and its mercurial treatment are much more common than in the latter."

[The above extracts clearly show that the doctorial use of mercury is a gross and criminal abuse of a drug naturally repugnant to life. The natural result of Dr. Hermann's thorough success in abolishing mercury was to rouse the violent hostility of the medical profession. The following extract gives the nature and results of this hostility.]

Page 147. FROM Dr. HERMANN—"What wonder that my enemies, in fanatical zeal, tried to oust me from my stronghold in the Hospital Wieden, when Dr. Hebra, according to his own confession, wished 'that the hospital might be blown into air.' In 1862, by means of unjust accusations, my enemies succeeded in procuring a government investigation of my work and my institution. In 1868, however, their machinations met with miserable defeat; for Dr. Hebra, the head of the commission appointed to investigate my methods, had to admit in his official report '*that the Government conld sustain no objection against the anti-mercurial treatment* of syphilis in the Hospital Wieden.' 'In justification of their own methods he added: *Syphilis is curable WITHOUT mercury*, but we give it, because it cures the disease quicker, and because it is harmless.'

TOXICOLOGY OF MERCURY AS SET FORTH IN MEDICAL BOOKS:— "Circulates as oxyalbuminate of mercury, impoverishing both plasma and corpuscles [of the blood] soon leaves blood-stream, to enter tissues, where it may remain indefinitely."

SYMPTOMS OE MERCURISM, also according to medical books. " (1) Salivation [ulceration of the mouth or tongue], or swelling and tenderness of the gums, (2) Loose teeth, extraction being followed by ulceration of the sockets; (3) 'Mercurial teeth,' found in children; (4) Dyspepsia, diarrheoea alternating with stubborn constipation—stools contain sulphide of mercury, (5) Mercurial eczema, (6) Ulcerations of mucous membranes and skin; (7) Softening of the bones, and pains in them; (8) Peripheral neuritis—girdle-pains radiating down limbs; (9) Anaesthetic patches; (10) Descending tremor, progressing from intermittent, with excitement and exertion, to continuous (during waking hours only): (11) Impaired reflexes, followed by various forms of paralysis.

QUININE

Page 156. [The following passsage roundly accuses the Profession of lying and hypocrisy.]

" In consultation with the doctor, patients are told that the drug is harmless, while the lecturer in class room and materia medica [that is, books on the effects and uses of drugs], describe in detail the cumulative effects of this and other poisonous agents. They picture with terrible realism the symptom of chronic mercurialism, iodism, bromism, cinchonism, the cocaine, chloral, and morphin habits, and then continue prescibing these drugs, as though they were as innocent as bonbons."

Page 157. Quoted from J. Mitchell Bruce's "Materia Medica and Therapeutics," recognized text book in medical schools—"The obvious phenomena produced by a full dose (15 to 30 grains) of quinine are not by any means its most important effects. It acts most strikingly upon the nervous centres, and causes confusion of the mental faculties, noises in the ears and deafness, disorders of vision (color blindness), headache, giddiness, vomiting, and possibly prostration, from involvement of the (spinal) cord and circulation..

“Quinine appears to reduce the amount of nitrogenous excretions of urea and uric acid, and probably also of carbonic acid, as determined both in healthy and fevered animals and in man.

“These two sets of effects, taken together, point to a powerful action of quinine in *reducing the metabolism of the body*, of which heat and excretions are the two most measurable products. [Natural healing proceeds through *increased* excretion, and, whenever possible, also by increased output of heat, as fever or otherwise.]

“Thus the fall of temperature, produced by quinin, is due to the *diminished production of heat*, not to increased loss of heat.” [So it only suppresses fevers]

“Page 163. [Here Dr. Lindlahr instances a case of neurasthenia, caused by quinine.]

Page 166.[It is shown that paresis is also caused by quinine.]

Page 249. SEXUAL EXCESS, PROVOKED BY QUININE—“The patient confided to me that, from early youth, he had suffered with excessive excitation of the sex impulse. Undoubtedly this was caused by quinine, taken in considerable quantities, for chills and fever, during his sixth and seventh years.”

Page 165. Notes from allopathic sources—*Allopathic uses of quinine.*—(1) Appetiser and bitter tonic, during convalescence [attempting by *violence* to force Nature's pace in the resumption of normal digestive activity.]; (2) Against all febrile diseases, especially *Malaria*, and all conditions resulting from the same; (3) Against splenic leukemia; (4) Local anesthetic, injected with urea hydrochlorid, for minor surgical operations, instead of cocaine [proof that quinin is a deadly nerve-poison] (5) Rectal injection against amoebic dysentery [proof that it is also inimical to life]; (6) Against painful nervous conditions—shows well marked effects, acting as cardiac and central nervous depressant, [a damaging admission] (7) Menstrual stimulant and abortive. [Is it necessary to give other proof, besides these allopathic statements?]

TOXICOLOGY:—"Converted in the stomach into quinin hydrochlorid, a readily diffusible salt which enters the blood-stream within a few minutes after taking. Decreases functional activity of all forms of protoplasm. Reduces number of leukocytes. (Dr. Lindlar: Hence its suppressive action on processes of inflammation). Binds oxygen more firmly to hemoglobin, thus interfering with oxygenation and reducing nitrogenous output." (Dr. Lindlahr's remark: Clearly, therefore. quinine reduces temperature by suppressing the production of heat, and *not* by facilitating its liberation.) [I may add also that it causes remission of disease-symptoms *not* by helping elimination of morbid matter, but by actually making elimination impossible for the time being.]

SYMPTOMS OF CHRONIC CINCHONISM (1) Congested frontal head-aches [Proof that the drug has the effect of converting general and easy curative crises into *local* and therefore difficult, ones]; (2) Sensation of fulness or pressure at top of head; (3) Ringing in ears; (4) Disturbances of vision, color blindness; (5) Gastro-intestinal and renal irritation, often accompanied by hemoglobinuria; (6) Itchy skin-eruption [showing destructive tendency]; (7) Restless and unrefreshing sleep, dizziness, drowsiness and debility (8) Nervousness, neurasthenia and insanity.

IODIN

Page 174. An instance of iodism, given by Dr. Lindlahr —"A lady was sent to us by a physician for diagnosis. After looking into her eyes, I at once laid my hand on her right temple, and said. 'There is serious trouble here; you must suffer from *chronic headaches.*' This she at once admitted, saying, 'It is that which brought me here. No one has been able to detect the cause of the trouble. Since you have discovered the locality, can you also tell me the cause? 'Certainly,' I replied, it is *iodin*, applied externally and absorbed through the skin. The left frontal brain area in the iris displays a large reddish streak. Do you remember when and for what the iodin was applied? After some effort, she remembered that, when she was about six years of age, her neck had been repeatedly painted with iodin, for 'swollen glands.' On further inquiry, she admitted that, soon afterwards, the headaches had made their appearance and had never left her, as far as she knew, for a single waking hour. In order to cure the headache she took quantities, of bromids, coaltar preparations, and other brain and nerve paralysers, which of course aggravated and complicated her chronic ailments."

[The following notes are from allopathic text-books, as given by Dr. Lindlahr.]

Page 176. *Allopathic uses*:—(1) Antiseptic dressing for wounds; (2) Stimulant and disinfectant on foul ulcers; (3) Injected into cysts, goitres, hydroceles, etc., with much [evil] success"; (4) Counter-irritant in 'chronic inflammations of periosteum, pleura, lungs and tubercular lymphnodes; (5) Metabolic stimulant, for disintegrating and eliminating [other] drugs, such as mercury, lead, etc., which have intimately combined with the albuminous constituents of the body [iodin is therefore a more violent poison that these latter]; (6) Stimulating expectorant in bronchial catarrh and pneumonia, if consolidation threatens to persist; (7) Antispasmodic in asthma and emphysema [Note that Asthma is never cured by allopathic doctors, but only confirmed] (8) Antigalactagogue (dries up the mammary glands); (9) For aneurisms, as potassium iodide; (10) Used chiefly against "Tertiary syphilis."

TOXICOLOGY:—The drug is freely absorbed into the circulation, where it resolves [=destroys] the red corpuscles. It rapidly passes to all tissues, especially the excretory organs and lymph nodes.

SYMPTOMS OF IODISM:—(Inflamed gums, palates and fauces; (2) Coryza, with bursting pain over frontal, sinuses; (3) Cough and frothy expectoration; (4) Acneform eruptions; (5) Abdominal pain, nausea, diarrhoea; (6) Glandular atrophy [Proof of destructive nature of drug], especially testes, ovaries and mammae (corroborates Dr. Lindlahr's own evidence, that sexual impotance has been produced by iodin); (7) Anaemia, emaciation, and general debility.

ARSENIC

Page 181 "If arsenical poisoning can occur by inhaling the poisonous emanations from wall-paper, what about *taking* arsenic in large quantities in Fowler's solution, *salversan*, and other 'medical' preparations? While the first effect of the drug seems to be tonic and stimulating, this is soon followed by greater weakness and collapse.

"A well-known trick of dishonest horse-dealers consists in giving, to more or less decrepit horses, large doses of arsenic. This acts as a powerful stimulant on the animal. His coat becomes glossy, the eyes sparkle with the fire of youth, and he prances about in high spirits. But the unwary purchaser finds, to his astonishment, within a few days, that the animal has lost his youthful vigour and fine appearance."

Page 182. The effect of the poison on human beings, suffering from anaemia is not one whit better. Whenever the drug is discontinued, the anaemic symptoms reappear in worse form than before. Many people contract a habit for the drug, which is very difficult to overcome.

"Some of the worst cases of chronic, multiple or peripheral neuritis, that have come under my observation, were caused by prolonged 'medication' with arsenical preparations.

"The notorious *salversan* is a powerful preparation of arsenicum. The formula is $C_{12} H_{12} O_2 N_2 As_2$. This concoction has never cured a single case of blood-poisoning. At best, it has only *temporarily* suppressed symptoms. Many patients have come under our care and treatment who were completely ruined by it. A year ago we had under our care two cases, who were made blind by its use. One of these patients had enjoyed good eye-sight, until he received four salversan injections. After each treatment, his eye-sight became weaker. After the fourth he could only dimly distinguish objects. Too late, it dawned upon him, that salversan was destroying his eye-sight.

"Another case, treated with salversan in one of the large Chicago hospitals, went insane. [Now, readers, mark how the authors of this crime sought to exculpate themselves.] The doctors in charge of his case said it was *paresis* [Latin for mental disease], due to syphilis in early life. They pronounced his case incurable and sent him to the State Asylum for the insane at Elgin. Later, his friends consulted me about the case, and on my advice had him paroled and brought to our institution for treatment. He improved rapidly, as the 606 [another cryptic name for the deadly medicine], was eliminated from the system, and three months after coming to us, he failed to return from his daily walk. One of our attendants went to his house. to see if he was there, and found him working at his jeweller's bench. He has never had a relapse since."

Page 183, [Here the author of "Iri-Diagnosis," quote a piece of news from the *Chicago. Daily Tribune*, commending a newly discovered arsenical preparation, known as A-189, wherein was made a significant admission, that the previous favourites of the medical profession were productive of damage to the cells of the body; but this was let out only to assure the public that the new drug was comparatively harmless. Upon this Dr. Lindlahr comments:] New preparations of old poisons are usually introduced to the profession with similar phrases, i. e., "The old preparations of this drug were known to have very serious effects upon the system, but this new product of our laboratory produces all the good effects of the drug, without any of its destructive after-effects." *This announcement holds good until a new preparation is discovered.*

ACCIDENTAL POISONING WITH ARSENIC:—The following sources of arsenic are noted: (1) Paris green, 'Rough on Rats,' naphthalein [used for protecting cloth, books etc. in boxes or almirahs]. and other insect-exterminators; (2) Cloth-dyes:—wool in manufacture is treated with arsenic as a preservative—glazed and wall papers: (3) "Cancer-Cures," condition powders [for horses etc.]; (4) Taxidermists and farriers; (5) Sprays for parasites and insects on vegetables and trees (6) Cosmetics" [Ladies! beware].

"SYMPTOMS OF CHRONIC ARSENICAL POISONING:—(1) Waxy complexion, with loose, brittle hair and nails; (2) Arsenical eczema; (3) Puffed eyelids, conjunctival infection, photophobia, lachrymation: (4) Catarrhal discharges from all mucous surfaces; (5) Cold, drizzling sensation over back; (6) Numbness and tingling in extremities; (7) Neuralgia and peripheral neuritis; (8) Progressive muscular atrophy; (9) Enlargement of liver, spleen and lymphatic glands."

"Elimination takes place under natural methods, through healing crises, affecting kidneys, bowels and liver; through the skin in arsenical eczema, boils, running sores, dandruff and shedding of hair; through mucous surfaces in catarrhal discharges. "Retained longest in bones, ligaments and other hard tissues."

BROMIDES

Page 188. PASSAGE FROM Dr. MITCHELL BRUCE'S ALLOPATHIC TEXT-BOOK:— "The great vital centres of the medulla are depressed by bromids; respiration becomes weaker and slower, whence, possibly, part of the value of the drug in whooping cough. The heart is also slowed and weakened in its action.........The spinal centres, nerves and muscles are all depressed by bromids, *the latter so much so, that the convulsions of strychnin poisoning cannot be induced.*"

Dr. Lindlahr remarks upon this: "This confirms my assertion that all sedatives, hypnotics and narcotics, [Bromides are both] are merely brain and nerve paralyzers."

About the use of bromid for the 'cure' of epilepsy Lindlahr says :—

"The bromids are given primarily to suppress the epileptic convulsions. Unfortunately however, they benumb and paralyse not only the centres of the brain affected by the convulsions, but the entire organ, some parts suffering more than others. *This explains the gradual loss of memory, mental decline progressive paralysis and final idiocy of the victims of bromism.* These chronic complications are due not to the disease itself, but to the paralyzing effect of the drug."

Page 192. CAUSATION AND CURE OF INSANITY. [The original trouble in this case was sweating of the feet, by which Nature was seeking to eliminate scrofulous taints. This was suppressed by some drug, and epilepsy set in as a result. Bromides were given for the fits, but the disease became worse. The mind became seriously disabled The mother said "He has frequently left home for his office and landed in a different part of the city, without knowing how he came there. Once, in that dazed condition, he was nearly killed by a street-car." This patient obtained a radical cure in Dr. Lindlahr's sanitarium by Nature-Cure.]

"TOXICOLOGY:—Rapidly absorbed from broken skin and mucous surfaces; circulates as sodium bromid; appears in the secretions a few minutes after ingestion: yet its total elimination stretches over a long period of time, so that by repeated doses the patient is kept continuously under its influence. Its sedative effect is due partly to depression of sensory and motor nerves, but chiefly to reduced activity of nerve-centres in brain and cord.

" SYMPTOMS OF BROMISM :- (1) Bromacne, so common in drugged epileptics, in its turn treated with arsenic; (2) Yellowish discoloration of skin, with formation of blisters; (3) Catarrh, salivation; (4) Head-ache, dizziness and general depression; (5) Impotence, (6) Diminished reflex excitability; (7) Neuro-muscular weakness, especially of lower extremities; (8) Premature old age, paralysis, insanity, loss of self-conciousness."

" ELIMINATION :-(1) Kidneys (mainly), excreting more urine; (2) Mucoid accumulations in mouth by salivary glands; (3) Acute catarrhal elimination by mucous membranes; (4) Bromacne by skin; (5) Abnormal perspiration, nose-bleed, diarrhoea."

MISCELLANEOUS

COAL-TAR PRODUCTS :— Acetanilid, Antipyrin. Creosote, [at one time a favourite remedy of the allopaths for consumption] Phenacetin, Antikamnia [a patent preparation] :

ALLOPATHIC USES :— (1) Powerful antipyretics, acting within one hour; (2) General nervous sedatives, anodynes and hypnotics, giving complete and prompt relief in nervous headache, neuralgia, ataxia, pains, gout, rheumatism, dysmenorrhoea, etc." [See further on.]

TOXICOLOGY :—Reduction of blood-alkalinity and red corpuscles [hence decrease in oxygen-carrying power of blood, which is the true explanation of antipyretic action]; (3) Depression of all vital functions, with special tendency to cardiac failure [due to annilin].

" SYMPTOMS OF COAL-TAR POISONING :— (1) Undue readiness to fatigue; (2) Despondency and and loss of memory; (3) Renal irritation; (4) Nervousness, neurasthenia, paralysis, insanity."

Page 202. SALICYLIC ACID :— " Has a corroding action on membranous linings of digestive organs."

" Symptoms of chronic poisoning [with this drug, according to allopathic text-books] :— (1) Dullness of hearing and dimness of vision ; (2) Nausea, diarrhoea alternating with constipation."

Page 211. " Pains depressed [by the use of drugs] are only pains deferred. We have good reason to believe that the destructive effects of these poisons (painkillers) continue after death."

The information given in this appendix will be a sufficient explanation for the undeniable fact, that every increase in the Medical services is followed by an increase of disease, and a fall in the level of the public health.

Appendix To Chapter II

ON THE USE OF HYPNOTISM

For some time past medicos are trying to include hypnotism as a therapeutic measure. This is a process in which a more powerful mind, endowed with special skill by practice of a psychic technique, overpowers the mind of a subject, inducing a passive state of mind—the subject being deprived of his consciousness of his surroundings and put into a state resembling sleep—and in this state some suggestions are made which have an effect on the subject even after he is allowed to awake. In this way operations are performed without anasthesia, diseases are suppressed and bad habits, like smoking or drinking, are put an end to. Now this is apparently a drugless method. Why not incorporate it in our system? The answer is, this is a method of very subtle violence to the personality and no follower should submit himself to it. The subject's will is weakened by the subjection to another will. There are dangers lurking in the practice. And this is very serious where the same subject is hypnotised by the same expert more than once. We have in our system a royal road to Health and radical cure and to freedom from bad habits, which does not involve subjection to the will of another. This subjection is a serious evil, which we cannot consent to. Man must be dependent on God alone, the Indwelling Healer; otherwise he must be perfectly independent. On this point we wara all followers against submitting themselves to this malpractice. It is a malpractice even though it may be practised with good intentions.

Antibiotics

MEDICAL ADMISSION

"Certainly it is time that we abandoned the naive ignorance which underlies the apparently common assumption that the best thing a doctor can do for a febrile or a potentially febrile patient is to 'hit his bugs hard.' Most of these miscalled creatures are harmless when they are left, among plenty of others of their kind, to the rich, natural antibacterial resources of the human body. If we were not so often and so uncritically anxious to do a bacteriological good deed where none is required, we should be far less likely to spread harm of a kind that it may soon prove impossible to control."

This extract is taken from an *editorial* dealing with the problem of antibiotic-resistant bacteria, a problem which is now reaching quite frightening proportions, especially for hospital authorities who have to deal with the infections arising therefrom. The same editorial observes: "These infections in hospitals are not only a cause of ill health, lost time, and wasted money, but also a source from which a veritable epidemic of staphylococcal infections may spread to the general public."

Quoted from the Lancet, May 26, 1956 by N. C. P. in the Health For All, August, 1956.

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